THE

CHRISTIAN ADVOCATE.

MARCH, 1834.

Religious Communications.

THE SOUL RESTING IN GOD.

PSALM CXVI. 7.—"Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee."

Notwithstanding the questions which have been raised relative to the author of the psalm in which these words are found, we hesitate not to ascribe them to that eminent saint, who is called in the sacred records, "the sweet Psalmist of Israel," and "the man after God's own heart." This distinguished personage was not only, by divine designation, the king of the ancient chosen people of Jehovah, and the successful warrior whose conquests had put into their possession the whole domain that had been promised to their fathers; but he was also richly endowed with the gifts both of prophecy and poetry. His inspired lyrics have formed the principal source of devotional song for the church of God, in every age since their publication. The psalms of David unquestionably abound in such lofty descriptions of the divine attributes, such exalted strains of adoration and praise, such heavenly aspirations of soul, and such wonderful examples of the communing of the human spirit with the great Father of spirits, as have never been surpassed, perhaps never equalled, except in the case of our blessed Redeemer, who, in one mysterious person, united our nature with the Godhead. Yet the spiritual depressions of the royal psalmist seem to have been correspondent to his elevations; and the exemplification of this in the psalm before us, decides our belief that it is his composition. Strong, and striking indeed, is the language of the context, in describing its author's deep affliction and distress. "The sorrows of death, he says, compassed me, and the pains of hell gat hold upon me; I found trouble and sorrow." Under such feelings, even if inspiration had not guided him, he could not have spoken lightly on the subject of *rest*. His language, notwithstanding, is the language of confidence, when he tells us, not only where he had once found it, but where he might find it again. "Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee."

In speaking on this passage of holy writ—principally on the first part of it—I will, in reliance on divine assistance, endeavour—

I. To show where, and in what it was, that the psalmist confidently expected to find the relief which he so much needed and desired.

II. To evince that it possesses all the properties which he ascribes to it, when he calls it emphatically his REST.

III. To show what will enable and entitle us, to appropriate and apply to ourselves, the consolatory language of the text.

After this, a short improvement shall conclude the discourse.

Frst, then, we are to consider where, and in what it was, that the psalmist confidently expected to find the relief which he so much needed and desired.

It scarcely seems necessary to observe, that the author of the text must have intended something more by it, than merely that he would attempt to quiet and compose his mind, by the ordinary means and endeavours which are used for that purpose. The manner of his expression, as well as the whole connexion of the words, plainly demonstrates, that he had in view some distinct and peculiar object, toward which he might turn the current of his thoughts, and by centring them on which, they would naturally and certainly obtain composure and quiet. He speaks of this rest as a fixed and unfailing resource, to which he might return as to a home, whenever he wanted refreshment and enjoyment for his mind.—My brethren, this object, this resource, this home, this resting place for the soul, is God himself. The psalmist clearly intimates this in the latter part of the text.—"Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee"—That is—"Let thy meditations fix themselves on thy God, who hath bountifully supplied all thy necessities, whenever thou hast fled from the broken cisterns of creature reliefs to him alone." The same sentiments are expressed and repeated, immediately before and immediately after the text. "Gracious is the Lord and righteous, yea our God is merciful. The Lord preserveth the simple, I was brought low and he helped me—Thou hast delivered my soul from death, mine eyes from tears, and my feet from falling. What shall I render unto the Lord for all his benefits towards me. I will take the cup of salvation and call on the name of the Lord. Precious in the sight of the Lord is the death of his saints." The whole of these expressions point us to God as the rest of the psalmist's soul. In contemplating the infinite excellence of the divine nature; in surveying the glory of the divine attributes; in calling to mind that a God of boundless wisdom, power and goodness, would infallibly order every thing for the best; in recollecting and believing that this God was in covenant with his soul,—reconciled to him through the blood of the covenant, and engaged to be to him, and to do for him, infinitely more and better than he could conceive,—to be his protector now and his portion to all eternity;—in the indulgence of these meditations; in the cultivation of these exercises; in the consciousness of such possessions, and the cherishing of such expectations, he expected his mind to be fully tranquillized and satisfied. However great his troubles, however imminent his dangers, however involved his perplexities, however keen his anguish, here was one remedy for all; here he would be at rest—Here was a peaceful region, where the storms of distress could never gather, to which the blasts of discontentment could never reach. Here he would feel himself secure from the world,—secure from all possible accidents, and would experience all those desirable sensations which arise from a mind serene and satisfied. Very properly, therefore, might he call this a resting place for his soul, and resolve to flee to it for refuge, against the calamities which had been pressing him so heavily and painfully. This I am to show more fully, by endeavouring—

II. To evince that the psalmist's resource possesses all the properties that he ascribes to it, when he calls it, with emphasis, his REST.

Let us here consider a few of the circumstances essential to rest, and see if they are not always the concomitants of the resource we contemplate—

1. In order to be at rest we ought to be in *safety*. Without safety there can be no rational or durable quiet. The thoughtless and stupid may, indeed, be free from alarm in the midst of danger. But this is insensibility or infatuation, rather than rest. Dreadful, surely, and not desirable, must be that composure which wholly depends on ignorance, or the want of consideration—on not knowing, or not considering, what one's true situation is. It is not only bad while it lasts, but it is continually liable to detection. He who reposes on forgetfulness or falsehood, may, at any moment, be awakened to misery; and if never awakened, his protracted slumbers can only end in perdition. Of that, therefore, which deserves the name of *rest*, safety is an essential attribute. Now this attribute of safety was not peculiar to the condition of the prince and prophet who uttered the text. It equally belongs to the state and situation of every child of God. The closest examination, and the imagination even of the most numerous and singular circumstances, will but tend to demonstrate the extent of his security.

Say that there is a dark aspect spread over human affairs in general, or over those in which the saint is more immediately concerned. Sensible of his interest in the divine favour, and having his own will swallowed up in the will of God, he may and ought to indulge in such meditations as these—"My heavenly Father is the absolute Sovereign and director of all events: and will not the Judge of all the earth do right? Do I not desire that his counsel should stand, and that he should do all his pleasure? Mournful, indeed, is the contemplation of human misery, and it is my duty to use my utmost efforts to prevent or to diminish it; but still, I am warranted to take comfort in the thought, that come to pass what may, God will eventually overrule it for good. He, especially, who controls all things, and without whose superintending care a sparrow falleth not to the ground, He, assuredly, will take care of a child who looks to and depends upon him. Yes, he hath promised to do it, and he cannot deceive. He hath promised 'to withhold no good thing from them that walk uprightly.' He hath declared 'that all things work together for good to them that love God;—that all things are theirs, things present and things to come, life or death, all are theirs.' What is best for me or for others, I know not: But my heavenly Father knoweth, and with him it is my privilege to leave it. It may, indeed, be the loss of something that I value, or the refusal of something that I wish. But if the loss or the refusal will terminate in my ultimate advantage, let me welcome a merciful disappointment. Confident, therefore, that he who directs all events will not permit me to be afflicted unless it be for my good, and desirous of affliction if it will, I will be at rest; for I have trusted all my concerns into his hands, and there they must be safe." Brethren—Here is no exaggeration—Here is nothing but practical truth, and unquestionable Christian experience. The triumphant language of the prophet Habakkuk is in strict and full accordance with the representation I have given. "Although the fig-tree shall not blossom, neither shall fruit be in the vines, the labour of the olive shall fail, and the fields shall yield no meat, the flock shall be cut off from the fold, and there shall be no herd in the stall: Yet I will rejoice in the Lord, I will joy in the God of my salvation."

Say, again, that the man who has made God his refuge, is beset with

enemies; which seems to have been in some measure the cause of distress to the author of the text—Still he will realize that he is safe, under the divine protection. He will recollect the declaration which saith—"Surely the wrath of man shall praise thee; the remainder of wrath shalt thou restrain," and the gracious assurance—"He will keep thee as the apple of his eye." His trust, therefore, is in God, and here, being safe, he is at rest.

Or say that even the life of him who has the psalmist's resource is threatened—Still he has the consolation to reflect that he is safe. Death to him can bring no danger. I assert not, that it will not sometimes bring a degree of alarm. The consciousness of remaining corruption, a deep sense of ill desert, the weakness of faith, the importance of the unchangeable state on which he is entering, the natural dread of dissolution, may, by their separate or combined influence, excite some perturbation. But still you will observe, he is safe—safe in fact, although he cannot take all the comforts to which he is entitled. His case is the very reverse of that of the impious man, who is in danger while he is unalarmed. One dark step will terminate all the gloom of the child of God, and usher him into the regions of eternal day. But this, you will recollect, is putting the case at the very worst. Frequently—very frequently—the saint is able to repose, in unshaken confidence, on the faithfulness of Him in whose eyes "the death of his saints is precious." Supported by this confidence, the bed of death is to him a bed of the sweetest rest, as well as safety. He can say, and the speaker has heard it from expiring lips—

> "Jesus can make a dying bed
> Feel soft as downy pillows are;
> While on his breast I lean my head,
> And breathe my life out sweetly there."

Yes, the believer can say—casting the eye of faith on the mansions which his Saviour has promised and gone to prepare—"Return unto thy rest—thy eternal rest, O my soul." I now see it near; it is full in view; the rest that remaineth for the people of God. "Come, Lord Jesus—even so—come quickly."

Thus it appears, that the attribute of safety, which is so essential to rest, will, in every possible situation, be found by the man of undissembled piety. Unbelievers themselves must allow, that his state is the safest of all. If they think that his religion is false, they must still admit that it is safe—that it cannot injure him beyond the grave. He is, therefore, like a merchant whose goods are all gratuitously insured. He can lose nothing; and whatever is to be gained, he is sure to gain it. He is on the *safe side* of the momentous question, and is, consequently, entitled to be at rest.

2. Freedom from pain and anxiety, is a circumstance necessary to rest.

My brethren—The present state was intended to be a state of trial. No individual, therefore, of whatever condition or character, will be wholly exempted from affliction. The Deity hath never promised that his own children shall escape it. On the contrary, he hath promised that, when necessary, they shall endure it—"For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the Father chasteneth not." It is, however, the happy lot of the people of God to be perfectly assured that they shall be preserved from all unnecessary distress, and that what they suffer shall not only

be sanctified to them in the end, but that they shall find solace or support during its continuance. This is to speak within the bounds of the strictest verity. The word of life declares, and experience witnesses to its truth,—"That the Lord is a strong hold in the day of trouble:" And to possess the soul in peace, to have internal quiet and satisfaction, is to pluck from affliction its most envenomed sting. When the mind can lean with confidence on some stable support, adversity, pain and suffering, are half annihilated.

These, then, are the favourable circumstances in which those who have confidence in the divine favour will encounter the pains of the body, or the anxieties of the mind. While the satisfying sense of the love of God abides on their hearts, they will be able to say with the apostle—"We rejoice even in tribulation"—and—"Though our outward man perish, yet the inward man is renewed day by day—For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. While we look, not at the things which are seen, but at the things which are not seen: For the things which are seen are temporal, but the things which are not seen are eternal." The representation of the apostle here is, that the attention of a suffering saint, even while he is immediately under the rod, may be so taken up with the contemplation and assurance of better things to come, that he will but lightly feel, and little regard, the pain of the stroke which is inflicted. This certainly is a matter of Christian experience. The pious mind may be, and often is, so engaged, in the hour of affliction, with holy meditations and consolations, that pain, or other afflictive circumstances, lose largely the effect which they are wont to produce—Nay, the Christian is sometimes ready to give thanks for all that he endures, finding it accompanied with a divine support, not ordinarily experienced. And when, for a little, his mind is drawn off, and his attention becomes engaged with the circumstances which afflict him, which certainly is often the case, still this unfailing and consolatory resource is ever at hand. Recollection comes speedily to his aid, and pointing to heaven, admonishes the soul—"Return unto thy rest. Let thy thoughts fix again upon thy God. Flee away from all thy cares and thy griefs, and solace thyself with divine consolations." But this is anticipating what I propose to state distinctly—

3. That a circumstance essentially necessary to *mental* rest is, that there be some subject to dwell upon, which is pleasing, soothing, satisfying, and delightful—This seems to have been most directly in the view of the sacred penman of the words before us. He had been greatly perplexed and agitated with distressing, anxious, and painful emotions. Worn out with them, at last, he resolves to banish them from his mind, by turning his thoughts on God, his exceeding joy. This it is which gives force to the word *return.* He had wandered from the place of his rest, to which he now determines again to resort. My brethren—discontent, uneasiness, anxiety, grief, and perturbation, may steal into the hearts of the best of men, and grievously corrode them for a time. But it is their peculiar privilege to escape at length from these disquieting intruders, by recurring to that source of plenary satisfaction, which a consciousness of the divine favour opens for them. I am aware that I have already called your attention to this consideration. But I must enlarge upon it a little; it is worthy of a more distinct notice. Judge, then, I say, if that man has not a subject for meditation calculated to speak peace to his troubled spirit, who can contemplate infinite wisdom, power, and goodness, with the pleasing

confidence that they are engaged for his protection and happiness? May not he with good reason be at rest, who can reflect that God Almighty is his friend, by solemn covenant and oath? That he who sits at the helm of the universe will govern and direct all his concerns, in such a manner as shall issue in his safety and advantage? Are not these reflections adapted to still the agitation, soothe the anguish, or dispel the darkness of the mind? May not he who is entitled to indulge them, say with great propriety—"Return unto thy rest, O my soul—Leave these perplexing concerns, about which thou art so anxious. Thou hast disquieted thyself too much already; turn thy thoughts upon thy God; there thou wilt not fail to find peace and repose; there thou wilt see thy present safety and thy future glory; there thou wilt see how little and unworthy are the things which give thee so much uneasiness; there thou wilt see their short duration; there thou wilt see thyself raised above them; there thy God will hide thee in his pavilion, and shelter thee from every annoyance. Return, therefore, return unto thy rest, O my soul; 'for the Lord hath dealt bountifully with thee.'"

Let us now, very briefly, consider—

III. What will entitle and enable us to appropriate and apply to ourselves the language of the text. In addresses from the sacred desk, my brethren, it is often quite as important to inculcate truth, as to teach or explain it; to endeavour to bring home to the hearts and consciences of our hearers the doctrine which, in abstract speculation, they will readily admit. So I think it is with the subject before us. There is little need of argument to show, that if we would be partakers of the psalmist's privilege, it is indispensable that we possess a portion of the psalmist's temper. It is manifest at once, that there can be no rest, where there is enmity against the party in whose favour and loving kindness rest must be found. Now the oracles of infallible truth assure us, that "the carnal mind is enmity against God," and of course God cannot be the rest of the carnal mind, while its enmity remains. The thing, you perceive, is a natural impossibility. It is so, because the sinner never will, in fact, seek rest in God; and if he did, he would find nothing but what was hostile, as well as hateful to him. It behooves each of us, therefore, to let the truth sink deep into his heart, that, before it be possible for him to appropriate and apply to himself the language of the text, he must possess such a temper as that his desires may be gratified, and the highest pleasure of his mind be furnished, by the contemplation of all the divine attributes and dispensations. Yes, beloved hearers, you must be transformed by the renewing of your mind; you must be born again—and born of the Spirit; you must be made to love what God loves, and to hate what he hates; you must, in a word, be truly reconciled to God through Jesus Christ, before the soul of any one of you can rest in God. Without this, no one can be entitled to use the language of the text, for the obvious reason that he cannot use it with truth or propriety. Hear the oracle of God—"The wicked are like the troubled sea when it cannot rest, whose waters cast up mire and dirt."

But, my brethren, if we would be able, *at all times*, to find our rest in God, we must not only be truly reconciled to him, but we must be much engaged in holy intercourse and communion with him. This is the only method by which we can be enabled to take up our rest in him in the time of need. Alas! it is because we make so little use of our rest, that we are so often brought into doubt whether we have a title to

it; and thus exclude ourselves from its benefits, when the necessity of them is most sensibly felt. Our souls fix and centre on God so seldom, that they become inapt for the exercise. Yes, and the people of God, sometimes look so much to the creature for their rest, that they feel afraid and ashamed to look to God for it, when the creature fails; and they have to pass through a deeply humbling process, before they can get back to their rest. Let us see the importance, then, of being familiar with this blessed rest, that we may be able to resort to it with ease, when pressed by necessity. Let us earnestly endeavour to keep our title to it clear and free from doubt. Let us, so to speak, often travel the path which leads to it. Let it be the daily employment of our souls to commune with God. Thus shall we be able speedily and easily to fly to him as our rest on every emergency; and at all times shall be entitled and enabled to appropriate and apply to ourselves the language of the text, with humble holy confidence.

For the improvement of the subject, we may learn from it—

1. What is the precise difference between the righteous and the wicked in this life, in point of enjoyment—The good man has a resting place for his soul, and the bad man has not. This is the line which divides, and will forever divide, their portions, even in this world. Nor is this an inconsiderable difference. It is, on the contrary, inconceivably great. A sense of unconditional safety; a refuge in all seasons of distress; a subject of high, delightful, and satisfactory contemplation; and a well-founded expectation of an eternal weight of glory—This is now the portion of the sanctified man, and it is the portion of no unsanctified man.

It is true, indeed, that pious men may have their glooms, their doubts, and their fears; but these ultimately bring them more fully to their rest, and even heighten by contrast the delights it affords. Their seasons of darkness, therefore, are only like shades in a picture, which increase on the whole the beauty of the piece. It is also true, we admit, that wicked men may, at present, sometimes forget their situation, be ignorant of their danger, enjoy the world, and indulge in its pleasures. But this forgetfulness, it must also be remembered, only enhances their misery, when a sense of their danger is forced upon them. Then their pleasures are often converted into pains; and at the best they can never *satisfy* the mind. They forever leave in it a dreadful, craving void. That great, permanent, soul-filling portion, which confidence in the divine favour bestows, they never do or can possess. Most pitiably, therefore, do impenitent sinners mistake, when they suppose that to become religious would diminish their pleasure, and destroy their happiness. Alas! without religion, they can never know what true pleasure, what solid happiness is. Therefore,

2. Let me from this subject exhort those present who have hitherto been looking to the world as the only source of their enjoyment, now to seek it in a reconciliation with God through Jesus Christ. "Come unto me, said the blessed Saviour, all ye that labour and are heavy laden, and I will give you rest." Lovers of pleasures more than lovers of God—why will you not listen to this invitation of the Saviour? In your present pursuits, believe me, you are like the dove that was sent forth by Noah. Direct your course as you may, there is nothing but troubled waters beneath you. Above the threatening billows, you may indeed be borne for a short space, on the wings of excited fancy and passion. But these deceptive pinions will not long sustain you, they will soon droop and fail; and then, if you are excluded from

the ark of safety, you plunge and are lost forever in the bottomless abyss. Listen, therefore, to the voice of the Saviour, now inviting you to quit your wanderings, and to take refuge, and find rest in him. *Now*, if you will be obedient to his call—If abasing yourselves in the dust of humility for your sins; if imploring and receiving the aid of his good Spirit, you truly renounce every false way, and rely on his merits, righteousness, and intercession alone, for salvation, he will not reject you; he will receive you into his favour, and will assuredly give you rest—Rest from the torments of a guilty conscience; rest from the tyranny of your lusts; and at last, an eternal rest from all sin and all sorrow, in the abodes of heavenly peace.

Finally—Although the rest which the people of God enjoy in him at present, is derived, in great part, from the assurance of better things to come, and although to this I have already made frequent references, yet I cannot conclude this discourse without calling your undivided attention, for a moment, to the apostolic declaration, that "there remaineth a rest for the people of God"—What they have at present, is only an earnest, a foretaste, of what awaits them in a future state. In the present life, their sanctification is imperfect; and hence their rest in God, although it seems at times to antedate heaven, is, as we have seen, often interrupted—The remainders of corruption operate to interrupt it; and not only this, but the connexion of the soul with the body, will not admit of high and unbroken spiritual enjoyment. If the necessary concerns of life did not, as they certainly do, prevent such enjoyment, the human mind cannot at present endure a long continuance of that holy excitement which is its inseparable attendant. In view of these causes of the interruption and imperfection to which the spiritual repose and felicity of the believer is subject, while he dwells in the body, the apostle, in the words I have quoted, speaks of a rest which *remaineth*—speaks as if what is enjoyed here, is so inferior to that which is to be possessed hereafter, that the present is hardly worthy of the name; it is *a rest*, but it is not *the rest*, which shall be known in the mansions above. Yes, beloved brethren in the Lord, such is unquestionably the fact. The grace of God has opened in your souls "a well of living water;" the water is "springing up," but it has not yet reached, to "life everlasting." You have at present only a prelibation—comparatively only a drop, and that not an unmingled drop—of "the rivers of pleasure" which flow at God's right hand—

> "There you shall bathe your weary soul
> In seas of heavenly rest;
> And not a wave of sorrow roll
> Across your peaceful breast."

Let this glorious prospect soothe every sorrow; dry every weeping eye; put the world under your feet; animate you in the cause of God; and fill you with a holy, but well-regulated desire, to depart, and to be with Christ. There you will know that "far better" rest, and those celestial joys, which eye hath not seen; of which no mortal ear hath heard, and of which an adequate conception hath never entered an unglorified spirit. Amen.

From Searle's Christian Remembrancer.

ON PRAYER.

Prayer is the very breath of faith, and the first evidence of new and spiritual life in the soul. The Lord said of Paul, behold he prayeth:

because the Lord had then given him a heart to pray. Doubtless, he had often fasted and prayed before, as far as the lips were concerned. But the spirit, not words; life, not expression only, constitute prayer with God. Language may give it a form: but language alone is like mere body without a soul; and he that so offers it, renders to God a dead, unclean carcase for a living sacrifice, which is an abomination in his sight. Whatever hath life, must breathe; and if the life be sound and strong, it will breathe freely. Short, irregular, disordered breath, discovers either great exercise or ill health. It is the same in the life of faith. If the soul be quickened by Christ, it will breathe out its desires after him, perhaps like a child at first, mingled with strong, crying, bitter sobs, and many tears; but still it breathes on, and prays on; its breath of prayer is not stopped, but struggles for life and increase. If the prayer be faint and weak, disordered and low, the person is not in full life and health, or else some great temptation oppresses him heavily. The Physician of souls must be looked to for medicine and for deliverance. Certainly all is not right, and a speedy help should be sought for and applied.

When the mind is truly touched by grace, it will and must pray. If the heart cannot find words to carry up its request, it will send them forth in earnest groans. Prayer can no more be kept from ascending, than flame from the fire. *The Spirit* (said one who understood this matter well) *helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us, with groanings which cannot be uttered.* The cries of a drowning man are above the formality of words, and forcibly pierce the ear for help; so the deep-felt anguish of a convinced heart is inexpressibly eager for mercy, and with moans and groans sues it out from God in right earnest. It does not seek a florid oration, or theatrical starts, but pours forth aspirations, at times too ardent and mighty for words. O how God loveth such addresses as these! One Abba, Father; one tearful sigh; one inward groan; are beyond and far better than all the fine speeches in the world.

Let not the broken-hearted sinner grieve then too much that he cannot find language to express the fulness of his desires. His desires are the better for being found in his bosom too large and too strong for utterance. There is more of heaven in them, and they will break out at last the swifter towards heaven. If he can find fit words let him use them: if he cannot, let not their absence increase his concern. God knows and loves the language of the heart, and in due time will answer the prayer.—See 1 Sam. i. 13—15.

MATERNAL INSTRUCTION.

A chaplain to seamen, in one of our southern ports, was one day called to the sick bed of a sailor, apparently at the gate of death, from the effects of licentiousness. The chaplain addressed him affectionately upon the state of his soul. With a curse, the sick man bid him begone, and not harass his dying bed. The chaplain, however, told him plainly he would speak, and he must hear, for his soul was in jeopardy of eternal death. The man remained sullen and silent, and even pretended to sleep, during his faithful address and prayer. Again and again the visit was repeated, and with similar ill success. One day, however, the sick man made use of an expression, by which the

chaplain suspected he was a Scotchman. To make sure of the fact, the chaplain repeated a verse of that version of the Psalms, still in use among the churches of Scotland,

Like pity as a father hath
Unto his children dear;
Such pity hath the Lord for those
Who worship him with fear.

The chords of his heart vibrated to the well-known language. His eyes glistened with unusual moisture. The chaplain knowing the universality of religious instruction among the Scotch, ventured an allusion to his mother. The poor prodigal burst into tears. He admitted himself to be the child of a praying mother, who had often commended him to God. He had left her long before, to become a wanderer on the face of the great deep. No longer he repelled the kind attentions of the chaplain; and his monitor had the satisfaction of seeing him arise from his bed, he verily believes, a child of God. It may be, the glorified spirit of his mother was one of the angels, before the throne of God, who rejoiced over his repentance; or, if living, subsequently rejoiced over him that was dead, but was alive again—was lost, but found.—*Mother's Mag.*

For the Christian Advocate.

LINES

WRITTEN DURING A SEASON OF SPIRITUAL DARKNESS.

Once, thou dear, deserted Saviour—
Once this heart was all thine own—
Have these moments fled for ever?
Has sin usurped Immanuel's throne?
Then I loved thee, most supremely;
Ev'ry comfort flow'd from thee;
Now I struggle, ah! how vainly,
As I once have been, to be.

Sin, repented, not forsaken—
Pray'd against, yet present still—
Oh, my very soul is shaken,
Struggling 'gainst that monster's will.
Thus forsaken by the Spirit,
How conflicting every hour,
Feeling all a Saviour's merit,
Yet obeying Satan's power.

Tell me, ye who share the favour
Of the blessed King above,
Tell me where to seek the Saviour,
Object of your changeless love?
Oh, this sin-sick soul would find him,
At his feet to weep and pray;
How my circling arms would bind him!
How my soul would urge his stay!

Bible! book of consolation,
Can thy precious page afford
No sweet promise of salvation,
Perfected in Christ the Lord?
O'er the sacred record turning,
Nought but threat'nings can I see;
Fires of wrath forever burning,
Quenchless flames for guilty me.

Seek I not, with tears, repentance?
Yet, like Esau, seek in vain;
Have thy lips pronounced the sentence,
Dooming me to endless pain?
Bless me also, O, my Father!
Though my birthright sold have I;
Clouds of vengeance o'er me gather,
Bless me, save me, or I die!

See this bruis'd and broken spirit—
See this sin-abhorring soul—
Saviour, for thy suff'ring's merit,
Bind my bosom, make me whole;
Nothing can I bring before thee
But my sorrowing soul's distress;
Can I vow to still adore thee,
Feeling hopeless guiltiness!

Hark, a still small voice is stealing
Through this soul-bewild'ring night,
From his word his will revealing,
"At ev'ning time it shall be light."
O'er this sacred Anchor bending,
Now my sinking soul I stay,
Longing for the brilliant ending
Of this dark and cloudy day.

Easton, Pa. Feb. 1834. J. L. G.*

* Two months since, the writer of these lines favoured us with some excellent ones, going to show that "The triumphant death of a Christian is not wonderful;" and in making our acknowledgment, we said, speaking of the writer, "We feared *he* had forgotten us." We are now informed that we are indebted to a *lady*, and not to a *gentleman*, for both the former and the present favour. Alas! what wretchedly proud lord-

THE WORLD TO COME.

BY J. BOWRING.

If all our hopes and all our fears,
  Were prisoned in life's narrow bound—
If, travellers in this vale of tears,
  We saw no better world beyond—
Oh what would check the rising sigh,
  What earthly thing could pleasure give?
Oh, who would venture, then to die—
  Or who would venture then to live?

Were life a dark and desert moor,
  Where mists and clouds eternal spread
Their gloomy veil behind—before,
  And tempests thunder over head;
Where not a sunbeam breaks the gloom,
  And not a flow'ret smiles beneath—
Who could exist in such a tomb—
  Who dwell in darkness and in death?

Yet such were life, without the ray
  From our divine RELIGION given:
'Tis this that makes the darkness day—
  'Tis this that makes our earth a heaven!
Bright is the golden sun above,
  And beautiful the flowers that bloom—
And all is joy, and all is love,
  Reflected from the WORLD TO COME!

Miscellaneous.

For the Christian Advocate.

THOUGHTS ON NATURAL ABILITY.

To the Editor of the Christian Advocate.

Rev. Sir,—If you think the following thoughts on a much litigated point of theology worthy of being communicated to your readers, please to give them publication in the Christian Advocate.

COGITANS.

—

Is not the *disposition* to perform a moral duty an essential element of the *ability* to perform that duty? Was any moral duty ever performed, or *can* it be performed, without a disposition to perform it? Certainly not. An act done contrary to the disposition or inclination of the performer, has no moral character, or if any, a bad one. In civil society such an act is regarded as *forced*, or constrained, and therefore as utterly invalid. In courts of law, the *quo animo*, as the jurists call it, the *state of the mind*, (as to *design*, *intention*, or *disposition*) with which an action is performed, is always considered as rendering the doer of the act innocent or guilty, deserving of praise or blame, reward or punishment. If, then, according to the *nature* which man possesses, *disposition* is a constituent part of his ability to do a moral act, how can he be truly said to have *a natural ability* to perform such an act, when he has not the disposition to perform it; and especially, if in place of such disposition, he has an utter aversion to the performance? Surely it will not be said that the *causa sine qua non* of a thing, is not essential to the existence of that thing. That thing, then, which is called *natural ability*, does not and cannot exist, with reference to moral acts, without the *disposition* to perform them, which is *a causa sine qua non*, an indispensable pre-requisite to their performance.

Again. Is not *disposition*—good or bad—a *natural* attribute, or faculty, of every human mind—something that belongs to its very na-

lings we *men* are—to suppose whatever is excellent must belong to our sex. The error here, too, is the more inexcusable, because the muses are all of the *feminine* gender; and really, in the United States, at least, and especially in all that relates to religion, they appear to afford their inspiration to their own sex, more frequently and purely than to ours. We can only cry *peccavimus*—and promise hereafter that when we get some beautiful poetic lines, we will not *take it for granted*, that *he*, and not *she*, wrote them.

ture? Was there ever yet a sane man, without the *consciousness* of a *disposition* to do some things, and to avoid others; a consciousness as clear and unquestionable as that he possesses the faculties of understanding, will, memory, conscience, or any natural faculty whatever? It is believed that no one will affirm, that such a man ever yet existed. A man who should say that he never felt any disposition, inclination or propensity, to any one thing more than to another, would immediately be considered as insane, or as a liar: And if so, *disposition* must be admitted to be a part of man's *spiritual nature*, a *natural* attribute, property or faculty, of every human mind. Then it follows, unavoidably, that there is no *complete* natural ability to perform moral acts, without a disposition to perform them. Whatever other natural faculties for the performance of these acts may be present; an *essential* one is not present—not only so, but in its place there is *aversion*, or a *disposition* opposite to the performance of moral duty—The whole confusion and controversy in which this subject has been involved, appears to have been occasioned, by considering the *natural* and *moral* principles or powers of the human mind, as forming two distinct classes, in all respects separate and distinct. This, it is believed, is a great error. *Conscience* is a natural principle, faculty or power, of the human mind. It has received, and justly, by writers on the philosophy of mind, the appellation of *the moral sense*—it has a moral character. The same is true, and more evidently true, of *disposition*. It is something—call it what you please—a faculty, power, property, or attribute—which belongs to the very *nature* of the soul of man, and yet it has a *moral* character.

Again. It is particularly worthy of notice, in reference to this subject, that the *manner* in which a disposition to do evil has been *acquired*, is never regarded as freeing the evil doer from guilt, blame, or punishment. A thief, or a murderer, is never acquitted from a consideration of the way or manner, in which he came to possess the disposition which led him to steal or murder. This bad disposition, *itself and alone*, is regarded, in estimating the culprit's criminality. The way in which he came by that disposition, or the cause or origin to which it may be traced, is not taken into view; at least not so as to exculpate him. The same holds true in regard to all moral acts. The disposition itself, good or bad, and not the source from which it is derived, is that alone which is considered; in estimating a man's actions as innocent or criminal, praiseworthy or blameworthy. Whatever may be the speculations or reasonings that men may adopt, in relation to the origin of their evil dispositions; or whatever may be the conclusions at which they arrive, still, an evil disposition is, and ever will be, considered as involving *guilt*. This is the universal sentiment of mankind; and what is more, it is the sentiment of evil-doers themselves, in regard to themselves. Till the conscience becomes callous by repeated violations, or by long continued sophistry, transgressors cannot escape remorse and self-condemnation for their evil deeds; although they may have been hurried into them by the strength and violence of their dispositions, or propensities to evil.

The result is, that *disposition* is an integral and essential part of *natural ability* to do good; and that wherever there is a disposition to do evil, it is *per se*, and without reference to its origin, or cause, considered as involving guilt and blameworthiness, both by the general sentiment of mankind, and the testimony of the consciences of transgressors themselves. Hence it follows, that in attempting to convince impenitent sinners of their criminality in the sight of God, all reasoning

about their natural ability to love him and obey his commandments, is worse than useless. Such reasoning is sophistical, and its effect injurious. After the truth has been stated, and when necessary, established from Scripture, experience, common sense, and sound reason, a direct appeal to the consciences of sinners, is the proper and most effectual method to awaken their feelings to a sense of their guilt and danger, in neglecting or refusing to perform their duty. This is the scriptural method. Let the advocates of an impenitent sinner's natural ability to love and obey God show us something, if they can, in the oracles of inspiration—show it, not by elaborate inference, but in plain and direct statement*—that will justify their speculations. A single example of a sacred writer urging impenitent sinners to exert their natural ability to render a cordial obedience to the commands of God, would be infinitely more satisfactory than all the metaphysical reasoning that ever was, or ever can be made to bear on this point.†

I have said that the scriptural method of addressing sinners, in order to awaken and lead them to repentance, is, by a direct appeal to their consciences. Permit me, then, to make a few quotations, in place of many that might be made, which plainly assert the *natural inability* of men to love and obey God; then a few passages to show that the consciences of sinners, notwithstanding, condemn them as guilty; and finally, the direct appeals made by inspired writers and speakers, to the consciences of sinners, in order to bring them to repentance. 1. Of inability. Jer. xiii. 23—"Can the Ethiopian change his skin and the leopard his spots? then may ye also do good, that are accustomed to do evil." John vi. 43, 44—"Jesus therefore answered and said unto them, murmur not among yourselves; no man can come to me, except the Father which hath sent me draw him." Rom. viii. 7—"Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." 1 Cor. ii. 14—"But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." 2. Of the condemnation of unsanctified sinners by their own consciences. John viii. 8—"And they which heard it, being convicted by their own conscience, went out, one by one, beginning at the eldest even unto the last, and Jesus was left alone and the woman standing in the midst." Rom. i. 18, 19, 20—The apostle, speaking of the heathen, says—"Because the wrath of God is revealed from heaven

* It is readily admitted that *fair and legitimate* inference from passages of scripture is always lawful, and often proper. But in regard to important doctrines, what is inferred from one passage is commonly found explicitly stated or affirmed in another. The doctrine of natural ability to do good, is represented by its advocates to be exceedingly important—*all important.* We ask for a passage of scripture, where this all important doctrine is directly and explicitly taught.

† In regeneration the *disposition* is changed. No new faculty is given. The disposition is still a part of the *nature* of the mind—of the *new nature* given in renovation. The *stony heart* is taken away, but still there is always a heart—it is now *a heart of flesh. Disposition,* the writer is well aware, is only a modification or operation of the *affections,* denoting their *tendency* or *bias.* He has chosen to use the term, as most distinctly and briefly indicating the ideas he desired to communicate. That the *will* and *affections* undergo a change in regeneration is admitted by all orthodox writers. Yet these are not supposed to be new faculties, but the former ones having a new tendency; a tendency so altered, as to choose and delight in new objects—objects which previously caused aversion, instead of choice and pleasure. The *understanding and memory,* also, have the objects of their chief attention and attraction changed. The *conscience,* likewise, is sanctified—purified by atoning blood—"purged from dead works, to serve the living God." Thus, he who is regenerated, is truly and emphatically "*a new man*"—"*a new creature.*"

against all ungodliness and unrighteousness of men—because that which may be known of God, is manifest in them, for God hath showed it to them—so that they are without excuse." And in the 2d chap. verses 14, 15, he says, "When the Gentiles which have not the law, do by nature the things contained in the law, these—show the work of the law written in their hearts; their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another." Tit. iii. 10, 11—"A man that is a heretic, after the first and second admonition, reject. Knowing that he that is such, is subverted and sinneth, being condemned of himself." Acts ii. 36, 37—"Therefore let all the house of Israel know assuredly, that God hath made that same Jesus whom ye have crucified, both Lord and Christ. Now when they heard this they were pricked in their heart, and said unto Peter, and to the rest of the apostles, men and brethren what shall we do?" This, it will be observed, was before they had received the "gift of the Holy Ghost," which is mentioned in the next verse; although we doubt not that it is the quickening influence of the blessed Spirit, operating on the natural conscience, that, in all cases, engages unsanctified sinners to seek salvation in good earnest.

3. The passages in which the inspired writers and speakers appeal to the consciences of sinners, are too extended to be quoted at large; a reference to them, is all that the limits I prescribe to myself will admit. Of the method of address for which I contend, our Saviour himself was the most illustrious example. Read his sermon on the mount. The beginning, and much of the whole, is didactic; correcting errors and teaching important truths. It contains, however, a number of appeals, which, if examined, will be found to be addressed, sometimes to reason, in its simplest principles; sometimes to common sense; and in connexion with both of these, to the consciences and moral feelings of his hearers. But look at the close of this inimitable sermon, in which an application is made of his whole discourse. Here the appeal is evidently and entirely to the consciences, hopes, and fears of those to whom he had been speaking. The address, altogether, is at the farthest possible remove from abstract reasoning—there is no feature of resemblance to modern philosophical preaching, in any part of it. The same may be said of all his other discourses. Many of them consist of parables, and the manifest and ultimate tendency of the most of them, after communicating instruction, is, to reach the consciences of those to whom they were delivered. In these, indeed, as in the sermon on the mount, the appeal is often to the hopes and fears of our Lord's hearers. But these hopes and fears were to be reached and excited, chiefly through the operation of conscience. This was to be first touched, that the truth delivered might operate effectually on those who heard it.—Look next at Peter's sermon on the day of Pentecost. After showing the falsehood of the supposition that the disciples were intoxicated, his discourse consists of explaining and applying ancient prophecy, asserting the divine mission and final exaltation of his blessed Lord, and charging home on the multitude the awful guilt of having, with wicked hands, crucified and slain the Lord of life and glory. The direct appeal was to conscience, and we have already seen in part what was its effect. His hearers were "pricked in their heart," and cried out, "Men and brethren what shall we do? and the same day there were added to them about three thousand souls." His address to the multitude, that clustered around him and John after the miraculous cure of the lame man who lay at the

beautiful gate of the temple, is exactly of the same character, followed by a solemn call to immediate repentance. In the same style, also, he addressed the Jewish rulers, when he and his brethren were called before them; and although they were not brought to repentance, but took counsel to slay the apostles, and probably would have done it, but for the interposition of Gamaliel, yet we are told expressly, that "they were cut to the heart:" and it is commonly the cutting appeals which faithful preachers make to the consciences of persecutors, which inflame their rage, when repentance and reformation are not produced. A memorable instance we have of this in the case of Stephen, the first Christian martyr. His address was exactly of the same kind as that of Peter last mentioned, and precisely the same was also its effect. His persecutors were "cut to the heart, and gnashed on him with their teeth," and in violation of all law and decency, they stoned him to death. Finally, look at the addresses, and examine the epistles of Paul, the great apostle of the Gentiles. They abound in doctrinal instruction and powerful reasoning. Nor let it be supposed, that any thing now said has been intended to disparage these. Preaching that is not chiefly doctrinal, is of little value. Reasoning also, if it be of the right kind, is highly important. It is against the necessity of *such reasoning*, as that which accompanies the maintaining of "natural ability to give the heart to God, and to keep his commandments," that what is now said is directed—It is to point out a better way of making men feel their guilt; and to show that this way was that which was adopted and is exemplified by the manner in which Christ and his apostles always addressed those to whom they spoke and wrote. Paul was a great reasoner, as his epistles abundantly show. He reasoned before Felix, but not about his natural ability to keep God's commandments, in the flagrant violation of one of which he was habitually living with Drusilla —He spoke "concerning the faith in Christ," and "he reasoned of righteousness, temperance, and a judgment to come." In this way he got at the conscience of the Roman governor, and plied it so closely that "Felix trembled, and answered, go thy way for this time, when I have a more convenient season, I will call for thee." Show, in all that the apostle ever said or wrote—in his speeches or in epistles—a single sentence, in which he speaks of man's "natural ability to obey the gospel call," and I will say of it as Cowper says of a quip or jest, in Paul's writings—

> "I consent you take it for your text,
> Your only one, till sides and benches fail."

No, Paul was no teacher of natural ability "to love God and keep his commandments." He denied it utterly and explicitly, as we have shown. And yet he was the most successful preacher that ever proclaimed the gospel of Christ. In vain, therefore, do the advocates of this doctrine pretend that it is necessary to make men feel that they are inexcusably guilty. Are they wiser than Christ and his apostles? Has a better method than they adopted been discovered, to convert sinners? If our improved preachers do not say this in words, their practice says it. Alas! it is to be apprehended that many of their converts need to be "converted over again." So much is made of this *natural ability*, that deluded mortals get to think that they can and do convert themselves—The notion is so current at present, that it has greatly diminished the pleasure which sober Christians, of eminent and fervent piety, used to feel, when they heard of revivals of religion. They fear

greatly that many of the lately reported converts, are fatally deceived; are yet in their natural, carnal, unsanctified state. May the Lord speedily deliver his church from this, and every other soul-ruining delusion.

INTERESTING LETTER.

There is a simple, touching, pathos in the following genuine letter, unequalled by any fictions, or imaginings, we have ever read—It is taken from *The Journal of Commerce.*

Letter written by Charlotte E. Richmond, in her 7th year, to her sister, Mrs. Marshall, in Scotland, on the death of her brother, William Wilberforce.

Scarcely any of our readers need to be told that Legh Richmond, father of the writer of this letter, was the author of the "Dairyman's Daughter," the "Young Cottager," and several other delightful publications of a religious character, which have been read wherever the English language is understood, and translated into several foreign languages. His son, Wilberforce, died in youth, and a memoir of his life has recently been published, which is hardly less interesting than that of his father, who is also dead, as well as several other members of the family.

"My Dear Mary—It is a long time since I wrote to you; but I have not forgotten you, for you know I love you very much. Were you not sorry to hear dear Willy was dead? He was asleep, and I did not know that he was dead, and I asked them why they cried so much. He did not look any different, only he looked a little pale; so I did not think this meant dying; but they told me dear Willy was dead, and would never speak to me any more. It made me cry very much too; but poor papa cried the most, and took him up in his arms and kissed him very often; so did poor Fanny, and mamma, and Mrs. Gasking; and it was a sad, sad time. Then papa went into the parlour to tell Legh, for all the others were at church; and papa told him he was crying for joy, because dear Willy was in heaven; and then Legh cried too; but I do not think Legh cried for joy, for he looked so sad and cried so much. Papa took us into the study, and made a beautiful prayer, and thanked God very much for Willy's being in heaven, and asked God to let all his brothers and sisters, and papa and mamma, go there too; and papa told us to pray that God would take us to that holy place where our Saviour, and Willy, and the baby are, and where they will never die again, and live with God, and be so very beautiful and glorious.

"I will tell you what dear Willy said to me when he sent for me on Sunday. He told me to come and kiss him, and he said to me, "When poor Willy dies, shall you be sorry?" I said, "Oh yes, dear Willy:" he said, "Oh, but I am going to God in heaven, dear Charley, and you must be a good girl and come to me in heaven; but then, promise me before I die, that you will never come out of your room in the morning, or lie down at night, without reading the Bible, or praying to God." I said I would not, and I hope I do not. Dear Mary, I want very much to be good, and go to God and dear Willy in heaven. Dear Willy said, "I will give you something to remember me by when I am dead, and you must often repeat it. 'Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven.'" He said, "Jesus said this, and dear Charley may come too, and he will

love you and fetch you also to heaven." Then he told me to say it to him before he died, and I said it to him, for Fanny had taught it to me a long time ago. I think it is a very pretty verse, dear Mary, do not you? I can say a pretty hymn about it. Willy died in Fanny's room, in her bed. Sometimes she lets me sleep with her, and it makes me think of him so much. They laid him with the baby in the church, and we all looked at him; it looked so dark and sorrowful, but the coffin was very pretty. It was blue, and it had silver angels on it, and one angel had a Bible in his hand, and pointed to the word "Eternity," and it was something very pretty. I think papa said it was a pot of incense; but I forget what it meant. There was a beautiful basket upon it, and "Wilberforce" was written on the coffin, and "aged 18;" and Mr. Tandy told us to look, for it was the last time we should see my dear brother, and it made me cry very much to leave him in that dark place, and so did every body, papa and Mr. Grimshaw; but they told me he did not see the dark, for it was only his body, and his mind was in a holy, glorious, light place above the sun, a long way with God, singing very sweet with the angels, and singing to Jesus Christ on a golden harp, and a golden crown on his head, and shining all over very lovely, and it made Theophilus and Legh and me give up crying, and Ann Palmer taught us to pray to be like him and to go to him, and then she read us all about Willy and heaven in the Revelation, and showed me what he sung, in the 5th chapter. Will you find it, if you have a Bible, it is so pretty; and she then prayed. Every body cried, but every body did not cry for joy, or they would not be so sorry; and I walked with Theophilus, and he had a cloak made of black on, and it made me cry so much; but Mr. Grimshaw had a white one on, and Mr. Ayre, and Charles, and Mr. Higgins, and a great many more, and every body but papa and our brothers; and Mr. Grimshaw read out loud, up the church yard, some beautiful things about dying and rising again, from the Bible. James, the clerk, could not speak for crying, for he loved Willy very much; his little boy is ill—I have got a pretty tree in my garden. Willy brought it from the field and planted it there—it grows so much I love it. Once I remember he pulled a sprig of it, and ate the berries of it, and I take care of it for my dear Willy's sake, because he set it, and I am so glad it is in my garden. The snowdrops are all out. Dear Willy looked like one of them, when he was dead. His room was full of flowers, and there was flowers in his coffin, but he looked the prettiest. Do come, dear Mary, and comfort dear Fanny, and we will take you to dear Willy's grave, and show you where he is in his pretty blue coffin;—but his soul is in heaven—only his body in the coffin. I hope the worms will not come to him for a long time and spoil him, for he was so very beautiful; but papa told me not to think of that, for God could make him more beautiful a great deal, and I cannot help thinking of it; and Theophilus prays with me in the nursery, and we pray that God will take us to dear Willy. Write to me if you please, dear Mary—pray do, and tell me about Willy in heaven. I love to hear of that best. Good bye, dear Mary.

"I am, your affectionate, dear little girl,

"CHARLOTTE E. RICHMOND."

For the Christian Advocate.

THE NATURE OF THE ATONEMENT.

No. III.

Having directed our attention to the views which the voice of prophecy gives of the death of Christ; and having shown its harmony with the typical sacrifices by which it was prefigured, let us now attend to the views which are given in the New Testament of the same subject.

From it we learn that Christ has actually been "found in fashion as a man," and after dwelling in a tabernacle of clay for about thirty-three years, that he died under very remarkable circumstances. What does the New Testament say about his death? "He was made of a woman, made under the law, to redeem them that were under the law." His death actually took place under form of law. Hence the Jews said, "we have a law, and by our law he ought to die." By this law, however unjustly, they procured his death. The apostle, however, in the passage quoted, does not refer to this, but to the relation in which he stood before God as Mediator. His death was a legal act, under the divine government; and its object was redemption. Hence it is written, "we have redemption through his blood," (Eph. i. 7.) "Ye were not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ, as of a lamb without blemish and without spot." (1 Pet. i. 18, 19.) The blood of Christ, then, was shed to satisfy the demands of the divine law and justice. This is the only principle upon which we can account for his sufferings, either in the garden of Gethsemane, or on the cross. In the garden, his sufferings were purely mental, yet so severe as to cause "the bloody sweat." What occasioned them? "the cup," which he drank. What was that cup? Was it any thing but the wrath of God? Did it or did it not fulfil the declaration of Isaiah, "the chastisement of our peace was upon him." And what was the burden of his complaint on the cross? All seems to have been swallowed up in this one soul absorbing consideration—"My God, my God, why hast thou forsaken me?" This was the *iron* which entered into his soul. Whatever the atonement was, here it was made, and here we may profitably study it, and learn its true nature. Several things appear in this transaction with the clearness and force of a demonstration, viz. that Jesus died—that he died under the law of God—that his sufferings were inconceivable, and principally mental—that God treated him as a sinner, putting upon him *the chastisement* which was due to others—that he could not *justly* thus have suffered unless he had taken upon himself the responsibilities of others, and occupied their place under the law—and that his death was accepted as a complete legal satisfaction. This is abundantly proved by the justification of every believer, and the declared fact that God is *just* in so justifying him. Christ's death, then, was a proper sacrifice of atonement under the law of God. It was vicarious.

The next passage to which I would refer as illustrating the nature of the atonement is (2 Cor. v. 2.) "He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." The view here taken of the subject is certainly very remarkable and striking, and the language very characteristic. Let us look at some of its characteristics. Jesus Christ "knew no sin." "He was holy, harmless, undefiled, separate from sinners." He had no moral

defilement; no legal obliquity. This was his real character. "He was made sin." How could this be? Did he ever become a sinner? Certainly not. He was always immaculate. What then does the expression mean? That he was treated as a sinner. That is, he was legally charged with guilt, and then punished. But why? Because he had assumed the legal responsibilities of others, having become their surety. But how could this be? He was a free, *independent* agent, having power to lay down his life, and to take it again. Why was he thus made sin, or a *sin-offering*, for this appears to be the proper meaning of the word, "for us"—on our account—in our stead? Peter says, "he bore our sins in his own body on the tree." Why is not this the true meaning, as it certainly is the obvious and consistent one? for it fully agrees with the latter clause of the verse, "that we might be made the righteousness of God in him." By this I understand, that we have in this *sin-offering* a divine and divinely provided righteousness, on account of which we are freely justified, in virtue of our union to Christ by faith; for, "there is now no condemnation to them that are in Christ Jesus." Here, again, we have Christ, a sacrifice, vicariously making atonement, and the interpretation verified by making believers "the righteousness of God in him." Such a construction is plain and simple. It requires no great learning, no confused, perplexing, metaphysical argumentation, to arrive at the conclusion. The unlettered man, and even the child can grasp it.

Take another example. "Christ hath redeemed us from the curse of the law; being made a curse for us." The law curses all who have violated its precepts. Nothing but a satisfaction in kind meets its demands. The curse must be borne, otherwise the demands of the law remain in full force against the transgressor. Left to ourselves, that curse must have remained upon us for ever. Hence the necessity of a Mediator: for if our bearing it for any finite period would have answered the purpose, would God have given his "only begotten Son" to have suffered as he did? From this dreadful and hopeless condition Christ was given to redeem men. This seemed to have been the only way left. But how should he effect this all-important object? The passage now under consideration, tells us how he *has* done it. "Being made a curse for us." What does this fairly imply? What is its meaning? The expression is a very strong one, and would never have been employed by the Holy Ghost, without an important reason. Does it not mean that he bore the penalty of the law which man had violated? that God the Father treated him as though he had been a sinner? and why? "For us," in our stead, that he might "redeem us from the curse of the law." This he undertook, and must fulfil. There was no letting off. The cup must be drunken to its very dregs. And from the infinite dignity of his person, although his sufferings were temporary, this became available for the redemption of all to whom God should see fit to apply it. Can language more fully express *substitution? We were under the curse—Christ became a curse for us; and thus we are redeemed from the curse of the law. Will* the words bear any other consistent, or even tolerable construction?

Take another specimen—"who his own self bare our sins in his own body on the tree." (1 Pet. ii. 24.) Christ was always immaculate, as we have already shown. There could, therefore, have been no transfer of *sin*. But the guilt of our sin could be charged or imputed to him, and he, as our surety, could be treated as guilty, and have the penalty exacted from him. This actually took place, and what Isaiah declared

beforehand was verified—"He was wounded for our transgressions." Bearing our sins, is only another mode to express this; so every unprejudiced mind would understand it. Nothing but the pride of false philosophy, would ever halt here.

I might extend my remarks to many other passages of Scripture, couched in similar language, and evidently bearing the same meaning; but it appears to me so unnecessary, that I shall content myself with simply quoting a few, and leaving them for the attentive and prayerful consideration of the reader, without note or comment. I shall confine myself principally to the epistle to the Hebrews, because it treats professedly of Christ's priesthood and sacrifice, and shows their connexion with the Levitical ritual—"He offered up himself." (Heb. vii. 7.) "By his own blood, he entered in once into the holy place, having obtained eternal redemption for us." (Heb. ix. 12.) "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot unto God, purge your consciences from dead works to serve the living God." (Heb. ix. 14.) "But now once in the end of the world, he hath appeared to put away sin by the sacrifice of himself." (Heb. ix. 26.) "So Christ was once offered to bear the sins of many." Heb. ix. 28.) "By one offering he hath perfected for ever them that are sanctified." (Heb. x. 14.) "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God." (1. Pet. iii. 18.)

The sum of the whole matter is this—that the Scriptures do most fully and assuredly teach us, that the death of Christ *is a proper sacrifice of atonement—that it completely satisfies all the penal demands of the divine law and justice; so that God is just, as well as merciful, in the pardon and justification of believing sinners—and that it is, strictly speaking, vicarious—that is, that he substituted himself for, or in the stead of, those for whom he died.* Or, as the apostle Peter expresses it, speaking in the person of believers, "who his own self bore our sins in his own body on the tree." Or, as Isaiah speaks, "all we like sheep have gone astray, we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." This I consider as being the scriptural view of the atonement, giving a clear exhibition of its true nature, and limiting its application to its legitimate objects. Nor do I believe it will be found as objectional in the end, as those loose, metaphysical views, which are frequently taken of it, for the purpose of rendering it more palatable to carnal minds. The writer's object has been to ascertain the mind of God on the subject; and if he has succeeded in this, he would anchor his own soul's hope there, and urge all others to go and do likewise.

I am not unaware that this view of the atonement has met with a variety of objections, and some of a plausible and captivating nature. My object, however, has not been to arrive at a system to which none could or would object. Of that, any man might well despair; but to ascertain what God has revealed on the subject. If that object has been attained, the writer has abundant reason to be satisfied; and if he shall induce others to examine the subject by *the light of God's word*, he will be very thankful. C.

OBITUARY.

DIED, at his residence in Philadelphia, on the 12th of Feb. ult. in the 69th year of his age, Mr. JOHN MOORE, a ruling elder of the Second

Presbyterian church of this city. His mortal remains, very numerously attended, were, on the 15th, conveyed to the house appointed for all living. Previously to their being deposited in the grave, they were placed in the large lecture room belonging to the congregation of which Mr. Moore had been a member, and in which those who attended the funeral procession, with the mourning relatives of the deceased, were convened. The pastor of the congregation, the Rev. Dr. Cuyler, and who, in the absence of his own family from the city, had, for some weeks previously, been an inmate of the family of Mr. Moore, delivered a very impressive and appropriate address; which was followed with a prayer, and the usual benediction, by the Rev. Dr. Green, one of the former pastors of the congregation.

Under the guidance and smiles of a kind Providence, Mr. Moore had been, what some have denominated, "the architect of his own fortune." He not long since told a friend, that the whole of his proper school instruction, had not extended beyond three months. Yet this man, by good sense, steady industry, sterling integrity, and undissembled fervent piety, without other patronage than these qualities obtained for him, acquired, in the mechanical occupation, first of a bricklayer, and afterwards of a builder and measurer, a handsome fortune; and also, a most respectable and influential standing among his fellow citizens at large, and the esteem, affection, and confidence, of all the friends of vital piety by whom he was known, and especially of those with whom he was immediately connected in Christian fellowship and communion. He may therefore be held up to youth, even when destitute of early education and patronage, as an example of what, in this free country, is still in their power and prospects, under the blessing of God, and the steady exertion of their own faculties.

The characteristic feature of Mr. Moore's mental powers, was *good common sense*, and a sound discriminating judgment. These he possessed in a degree beyond what is ordinary; and greatly improved them by exercise and observation. He always loved and sought improvement; and after he acquired property and the command of some leisure, he read a good deal—His reading, however, was not very various. It was confined principally to what was immediately useful, and a great part of it was on religious subjects. On these subjects he was well informed. He understood, loved, and held fast, the doctrines of grace, and beautifully illustrated their influence in his whole life and conversation. His natural temper was amiable, frank, and kind; rendering him, not only peculiarly exemplary and greatly beloved in the whole of his domestic relations, but also popular and influential among men of business generally, and with his mechanical brethren in particular. His possession of the general esteem and confidence of his fellow citizens, was evinced by his being elected, for several years in succession, to a seat in the city councils. His unbending integrity, united with his thorough acquaintance with whatever belonged to his professional engagements, made him an umpire in controversies, from whose judgment it was discreditable to appeal, and from which an appeal was seldom made. We have been well informed, that his simple certificate in writing, was taken as evidence, equivalent to that which in ordinary cases is required to be sanctioned by oath, or legal affirmation. In acquiring property, he did not, as is sometimes seen, contract covetousness. He was kind to the poor, and liberal and cheerful in his contributions to benevolent objects. His kind and Christian attentions and services at the City Alms-House, and the Widows' and Orphans' Asy-

lums, are in the grateful remembrance of many of their inhabitants. His piety was the crowning excellence and ornament of his whole character. It shone with a steady, but mild lustre. He loved conference meetings, and prayer meetings, and was gifted as a leader in prayer; yet he never sought to lead—His piety was remarkably humble, as well as fervent. The house of God was his delight; and all opportunities for receiving religious edification he never failed to improve, when not restrained by necessity, or by other controlling duties. He was greatly esteemed and beloved by his brethren of the Session, who deplore as their loss, what they rejoice to believe is his unspeakable and eternal gain. He met the approach of death, not as the king of terrors, but as the messenger sent to call him to his heavenly home. "Mark the perfect man, and behold the upright; for the end of that man is peace." How happy, how amiable, how influential, is a *consistent* Christian! Yet this is a character which requires no brilliancy of genius, no eminence of science, no elevation of worldly rank, in its possessor. It is formed by the grace of God, operating on the common powers of men in every station and walk of life. It is a living witness of the truth and excellence of the religion of Christ, does more to promote that religion than the most splendid eloquence without it, and at the day of final account, will set its possessor as the object of envy to thousands of graceless legislators, sages, poets, philosophers, kings, and conquerors, who have received the plaudits of erring mortals, but must then receive the condemnation of the great Judge of all, and be clothed with everlasting shame and contempt, before the assembly of the quick and the dead. "Gather not my soul with sinners, nor my life with bloody men—I will walk in my integrity; redeem me, and be merciful unto me."

Reviews.

We have felt it incumbent on us, in sustaining the character of a *Christian Advocate*, to pay a particular attention to the subject of Geology; for this is the field of science in which infidel philosophers have, for a few years past, laboured with the greatest assiduity, to establish facts subversive of the verity of the sacred Scriptures, particularly of the Mosaic account of the creation, and of the Noachian deluge. From Penn's first work on this subject—we have not yet seen his second—we inserted large extracts in the first volume of our Miscellany; and have since, once and again, reverted to the subject. We have been grieved to observe that Faber, and other Christian writers, have yielded so much to the infidel geologists, on the subject of the various *formations* found in the *little* that is known, or that ever can be known, of the materials which compose the body of our earth, as to give a construction to what are called *the days of creation*, inconsistent, as seems to us, with that simplicity of meaning and import in the language of the sacred writers, in which not only their beauty and utility, but their veracity also, is deeply concerned. We have always been persuaded that as the science of geology, (confessedly in its infancy as yet) should advance, and the attention of scientific Christians be drawn to a thorough investigation of the subject, *that* would happen in this instance, which has happened in every other hitherto—the truth of divine revelation would be cleared and confirmed by true philosophy, or a fair exhibition of the facts and phenomena of the case.

The following article is taken from the *London Christian Guardian*, and exhibits a tolerably correct general view of the volume to which it relates. The work has been republished in this city by Key and Biddle, and we now have it in perusal—probably we shall hereafter give farther extracts from it. We have read enough already, to satisfy us that the author has not written without a long and deep study, and a good knowledge of his subject—His manner is argumentative and unimpassioned, and his constant appeal is to *unquestionable*, and generally to *acknowledged* facts.

—

THE GEOLOGY OF SCRIPTURE. *In which the Unerring Truth of the Inspired Narrative of the Early Events in the World is exhibited, and distinctly proved by the corroborative Testimony of Physical Facts, on every part of the Earth's Surface. By George Fairholme, Esq. Pp.* xvi. *and* 494. *Ridgway.* 1833.

Truth is great and shall prevail—

The correctness of this position has been strikingly evinced by every successive inquiry into the circumstances recorded in the Holy Scriptures. Many of our readers are aware that some eminent philosophers and geologists of our own, as well as of foreign countries, have hazarded assertions relative to the original constitution of the earth, and its subsequent changes, which require considerable ingenuity to reconcile with the unvarnished narrative of the Mosaic record. The insufficient grounds on which these assertions were hazarded, and the appalling results to which they led, were ably demonstrated by Mr. Bugg, in his Scriptural Geology,* a work at which it has been very much the fashion to sneer, and which, on mere literary grounds, is not very inviting; but which contains a series of facts and reasonings which may more easily be contemned than refuted; and which has accordingly, as far as we are aware, been left without any attempt at reply, to the present moment. Mr. Fairholme's work will, however, we doubt not, command more serious attention; he is not, as Mr. Bugg, a divine, but like Mr. Bugg, he is zealous for the word of God; and possesses the additional advantage of being well acquainted with the science of geology, which Mr. Bugg had not very closely studied, and an attentive observer of each successive discovery which has recently been made, in that interesting department of philosophical inquiry. The result of his investigations is announced in the title of the work before us; and though there are some points in which we hesitate entirely to adopt Mr. F.'s views, we yet conceive his conclusions are substantially correct, and as such deserving of attentive perusal, and careful investigation.

The following extracts from Mr. Fairholme's preface, will evince the object which he has in view in this investigation.

"In presenting the following pages to the judgment of the world, I have reason to fear, that the very *title* of the work will excite, in the minds of some, feelings by no means favourable to an unprejudiced perusal of it.

"I am fully aware of the objections which have frequently been raised to the endeavours to connect physical facts, with the details of Scripture; and I am, also, aware of the mischief that has sometimes ensued to the cause of religion, from the imprudent, or unskilful defence, made by those whose wishes and intentions were the most friendly to it.

* See Christian Guardian for 1828, p. 267.

"The course of every science must be progressive; beginning in faint attempts to dissipate the obscurity of ignorance, and gradually advancing towards the full light of truth. To this usual course, the science of geology cannot be considered as an exception, having already passed through some of its early stages, which were avowedly marked with obscurity and error. During these stages of geological ignorance, I am free to admit, that the attempt to connect the supposed discoveries in the physical phenomena of the earth with the truths announced to us in the Sacred Record, could not but tend to injure either the one cause or the other; because it is impossible that any concord can exist between *truth* and *error*. In this case, it unfortunately happened, that the assertions of philosophy were uttered with such boldness, and so supported by *the deceptious evidence of physical facts, seen under a false light*, that it was difficult for the supporters of Revelation, ignorant as they generally were of the nature of these facts, to hold their ground with success, or not to weaken their own cause by an apparent failure in its support.

"The necessity which has, however, been acknowledged, of rejecting the geological theories of those days, opposed, as they were, to the Mosaical History, was, therefore, a fair source of hope and encouragement, to such as advocated the *unerring* character of inspired Scripture. It at least left that Mosaic narrative uninjured by the assault; and encouraged a hope, that, as in all other cases, the *truth* would finally *appear* and *prevail*.

"Of late years, accordingly, fact after fact has been gradually accumulating; each tending to temper the wild character of a hypothetical philosophy; and every day produces some new evidence of the hasty and erroneous conclusions from physical facts, to which the friends of revelation had found it too often necessary to succumb.

"Each of these *errors* in philosophy has been a source of triumph to the cause of *truth;* and the time is gradually approaching, if it be not yet fully come, when the trial must be brought to a positive issue, and when those undeniable physical facts, *seen in a new and more correct light*, will lend their aid to the *support*, instead of to the *destruction* of our confidence in Scripture; and when the *simplicity* and *consistency* of the geology of Scripture, will make us regard with astonishment and contempt, schemes that could so long have exerted so powerful an influence over our reason and understanding."—pp. ix. xi.

In a sensible introductory chapter, Mr. F. enlarges on these ideas, and points out the impossibility of accounting by any secondary causes for the formation of our globe, which must therefore be referred to the power and wisdom of the Great First Cause.

"In entering, then, upon our geological inquiries, it appears the more natural course to proceed upwards, from material things as they are now presented to our senses, to the First Great Cause, by which alone they could have been produced; and then, consulting such history as may be within our reach, to retrace our steps downwards, from the beginning of all things, to the present time. We may thus entertain a confident hope, that all the appearances on the surface of the earth, upon which the theories of philosophy have been founded, may be accounted for by an *attentive*, an *unprejudiced*, and, above all, a *docile* consideration, of the three great events recorded in history, viz. the *creation of the earth; the formation of a bed for the primitive sea, with the natural causes acting within that sea, for upwards of sixteen centuries;* and, lastly, *the Deluge*, with its crowd of corroborative witnesses, together

with the *subsequent action of natural causes from that time to the present day*, or for upwards of 4,000 years."—pp. 22, 23.

Those who are conversant with geological pursuits, are aware that it is very common for philosophers to speak of the earth as a kind of outer shell, covering a hollow interior; thus, at the last meeting of the British Association for the advancement of Science, held at Cambridge, a learned professor intimated, that the crust of the earth was probably not more than sixty miles thick; that the interior was probably filled with volcanic fire; that the irruption of a horse-pond might at any moment produce a terrific explosion, &c. Now we are free to confess, that all this appears to us little better than sheer nonsense; and the more so as another philosopher, on the very same day, intimated that the utmost depth yet penetrated below the earth's surface, and that merely in one place, was only about a mile; and we know, therefore, just as much of the interior of our globe, as the insect which eats through the paper covering of the terrestrial globe on our study table, can be supposed to know of the material of which that instrument is made; on this subject Mr. F. justly remarks—

"Some philosophers, undeterred by the apparent impossibility of any satisfactory result, have attempted to ascertain the *mean density* of the earth. This problem only admits of an approximated solution, derived from the principles of universal gravitation. For our actual view of the interior of the earth does not extend, as has been before said, to more than *one-sixteen thousandth part of the whole.* The calculations of Dr. Maskelyne, from observations on the attraction of the mountain called Schehalien, in Perthshire, followed up by Hutton, Playfair, and Cavendish, lead us to the same conclusions, which, *a priori*, we should have expected; viz. that the central parts of the earth abound with some species of heavy and solid matter; and as our inquiries, with regard to the *surface* of the globe, are in no way affected by the question of its interior structure, which will probably remain for ever unknown to us; and as the above result is in no way contradictory, either to our *reason*, or to *history*, we may safely assume the *internal solidity* of the earth as a fact, until stronger reasons are adduced in opposition to it.

"We have, then, presented to the mind, on the first day of the creation, and *created* out of *nothing*, by the incomprehensible power of the Almighty, a *solid mineral globe*, with its surface *invisible*, (from being covered with a thin coating of water, and there being as yet no light, for 'darkness was upon the face of the deep.') And here, it is not without effort, that the mind is restrained within the limits to which our present inquiries must be confined. For when we consider that this great globe is but a small member of a most stupendous *system;* and that even *that system* is lost in the immensity of other systems throughout boundless space, the apparent similarity of all which suggests the probability of each revolving sphere being destined to the same ends as our own; the mind is overwhelmed with the extent of the prospect, and with our own comparative insignificance, which would almost induce a doubt of the reality of those numerous blessings which we feel have been conferred upon us by our Maker. There is, indeed, nothing that so completely overwhelms the finite mind of man, as the discoveries which his genius and his reason have enabled him to make in astronomy; by which he finds, that, great as our solar system is, the immensity of space is filled with such systems, each moving in its own sphere, and all retained, in the most wonderful regularity and order,

by the laws to which the Creator has submitted them. When we raise our thoughts from our own little planet, to the contemplation of so boundless a creation, it is not without the utmost effort of the mind that we can connect *time*, and more especially a *short time*, with such immensity. But we must keep in mind, while dwelling on such subjects, that man's most erroneous notions *of creation*, arise from the necessity he experiences of connecting *length of time*, with *extent*, or *difficulty of operation in his own finite labours*. We must not forget that most of our great astronomical discoveries have been founded on our own earth, and its single satellite, as a base: and if, in the study of this earth, we find it revealed to us in the most unequivocal manner by history, and corroborated by physical facts, that our planet has not existed more than what *may appear to us* infinitely too short a time for the formation of so great and so perfect a body, we have no power to limit this discovery to an individual member of the solar system; we must extend it *to the whole*, upon the same principle of analogy on which so many astronomical discoveries have been *suggested*, and subsequently *demonstrated* to be true; our reason must bend, with whatever difficulty, to so conclusive a corollary. But this is a field much too wide for our finite comprehensions. We cannot proceed far in such inquiries at the present, without the conviction being pressed upon us, that 'the ways of God are not as our ways, nor his thoughts as our thoughts.' We feel the necessity of curbing our curiosity respecting the state of *other* planets, and of *other* systems; and we must be satisfied and thankful for the merciful dispensation it has pleased the Almighty to bestow so abundantly upon our own."—Pp. 54—58.

Our readers will possibly recollect that Mr. Faber has ventured to argue, that each of the six days of creation must have been periods of at least six thousand years,* and other philosophers have extended these days still farther. On this subject Mr. Fairholme justly remarks—

"The idea of assigning *unlimited periods* to the *days of creation*, as recorded by Moses, has only arisen from the necessity of a longer period than twenty-four hours, for the completion of so great a *chemical process* as the *supposed* production of the earth from *chaos*. But if first formations were not the consequence of a chemical process, which Newton considered most unphilosophical, and which our reason and common sense most decidedly condemns, then the extension of the period *demanded* for their production becomes unnecessary.

"It may here be objected, that if an Almighty power were able to create the universe in a *perfect state*, why should the work have occupied a period of six days? Why should not all things have started into being, as light is described to have done, *instantaneously?* The only answer that can be made to such objections is, simply, *that it was the will of God*, who, in his wisdom, appears to have had, in this, an ulterior *moral* view for the good of mankind, and for the commemoration of his own power and glory, by his creatures. *Time* has accordingly been, by his express command, subdivided into *six* days of labour, and *one* of rest: and so much of the Divine Wisdom may be traced in this arrangement, that it has been generally admitted by the wisest men who have considered the subject, that no human ingenuity could improve upon it.

"There is also a strong argument to be found in the divine command,

* See Christian Guardian for 1823, p. 267.

which establishes the hebdomadal division of time, against the theories which demand an extension for the *days* of the creation:—'Six *days* shalt thou labour, and do all that thou hast to do; but in the seventh *day* thou shalt do no work; for in six *days* the Lord made *heaven* and *earth*, the *sea*, *and all that therein is*, and rested the seventh *day:* therefore remember the seventh *day*, to keep it holy.' In this commandment the *days of creation*, *and working days*, *of twenty-four hours*, are so completely identified in the sense and construction, that nothing but *that species of force*, so often resorted to by philosophy, in support of a weak but favourite theory, can separate them.

"Now, a *creation*, by an almighty power, may as easily be the work of one moment, as of a thousand years; and though the laws of *chemistry* are now found to produce crystals, under the hands of the chemist, the great mind, even of a Davy, has never yet produced either a *vegetable*, or an *animal* formation; and there is, consequently, no ground for this demand for *time*, with respect to any of the Mosaic days on which *these* creations were first called into being.—But we have no reason to suppose that there was any *variation* in the length of the Mosaical days, which are each defined in a manner so similar and distinct. We can, therefore, come to no other conclusion, than that the Mosaical days were such periods of twenty-four hours as have ever since continued in succession, and will continue, till '*time shall be no more.*'"

Mr. Fairholme traces in successive chapters, the progress of creation; the constant changes produced in nature; the successive formations consequently produced, and then comes to the great question of the deluge. This he conceives according to the scriptural account to have been universal, and he states and examines with great acuteness, the traditional evidence of that event; the Mosaic account; the renewal of the face of the earth; the organic remains of a former world, and the various theories and hypotheses of learned men on these topics. On all these points we should rejoice to extract largely, but we must refer those who are interested in such inquiries to the work itself, whilst we hasten to some extracts from the last chapter, entitled *conclusions to which we are naturally led by the general tenor of the foregoing inquiry.*

"We have found, that, as it is unreasonable to suppose the first man to have ever been *an infant*, or the first oak tree to have sprung from *an acorn*, we are forced to the adoption of the only other alternative left for our choice; and we must, therefore, conclude, that both animal and vegetable productions were, at first, CREATED in their *mature* and *perfect* forms, and were then submitted to those laws which have ever since been in action in the world. And when we are unavoidably led thus far by our *reason* alone, and when we then consult the only history of the early events of the world that is within our reach, we find this record announcing, in the most unequivocal terms, that, 'In the beginning, God CREATED the heaven and the earth;' and that in *six days* He made heaven and earth, the sea, and all that in them is, resting on the seventh *day*, and hallowing it,' as a day of rest and of worship for all the generations of men.

"And with respect to the nature and duration of those *six days*, so particularly defined in the record, which it pleased the Creator, for an obviously wise and beneficent end, to occupy in this *incomprehensible* work of creation, we can have no reasonable doubt that they were such days as are now, and ever have been, occasioned *by one revolution of the earth on its axis*; first, because a perfect creation may be as easily

the work of one day, or of one moment, as of thousands of years; secondly, because the *supposed longer periods* of philosophy were only called for on the erroneous idea of *gradual perfection*, from an *imperfect creation*, which idea we have found such reason altogether to condemn; and, thirdly, because that record, on the evidence of which our confidence has been confirmed, on the subject of *perfect creation*, has distinctly defined each of these days by its *evening* and its *morning*, which remarkable terms, so often repeated, can be, in no way, applicable to the supposed *indefinite periods* above alluded to.

"Secondly. We have found reason to conclude, that the first great geological change, which took place after the *creation* of the solid mass of the globe, was occasioned by that *fiat* of the Almighty, on the third day, by which the waters, equally covering the whole mineral surface, during the first and second days, were 'gathered together into one place,' that the 'dry land' might appear: and as this 'gathering together of the waters' of the sea, could not have taken place, according to the laws of *gravity* and of *fluids*, *by accumulation*, it must have been effected by a *depression* of a portion of the surface of the earth, into which the waters would naturally flow. This depression could not have taken place without a partial derangement of a thin portion of the earth's surface; and from this partial derangement, acted upon by the laws which have, at all times, governed the ocean, we derive the earliest *secondary formations* now found resting upon the *primitive mineral mass*.

"Thirdly. We discover an adequate and reasonable origin for a great portion of the other secondary formations, now found upon the earth, in the action, during a period of sixteen hundred and fifty-six years, of those *laws of nature*, by which a constant removal of mineral *debris* is taking place, *from* the dry land, *to* the bed of the ocean: and in considering the existing action of those laws, which govern the waters, we find a natural and easy solution of the problem of *horizontal stratification*, and individual mineral arrangement, which has occasioned so many erroneous conclusions in some schools of philosophy. And we further discover the most convincing proof of the erroneous nature of the Wernerian theory, of *primitive rocks* having been formed in an AQUEOUS *chaos*, in the circumstance of no *primitive creation*, such as *granite*, having ever been discovered amongst what are denominated secondary rocks, *although these latter are known to have arisen in the self-same* AQUEOUS *medium*.

"Fourthly. We have found, in considering the subject of the deluge, that, as the phenomena, presented to our consideration, over every part of the present dry lands, correspond minutely with the terms of the Mosaic record, where it informs us of the intention of the Almighty *to destroy the antediluvian dry lands, as well as their inhabitants;* that great and awful judgment must have been occasioned by the *gradual interchange of level between the former seas and lands:* that we are, consequently, now inhabiting the bed of the antediluvian ocean; and that all the fossil remains of animals, or vegetables, now discovered in our rocks or soils, were either embedded in the course of the gradual formation of the secondary strata, under the waters of the former sea, (as in the case of the marine productions in chalk, and many other calcareous marine formations) or were thrown into their present situations by the waters of the deluge, and embedded (as in the case of quadrupeds, vegetables, human beings, and other *land productions*,) in

the soft soils and strata so abundantly formed at that eventful period, by the *preternatural* supply of materials for secondary formations.

Fifthly. As it can be plainly understood, by existing causes and existing phenomena, that the animals and plants, the fossil remains of which are now found in uncongenial climates, could not have existed *in a living state*, where their remains are often now discovered; as a general inundation could not possibly take place upon the globe without the entire destruction of animal life, and the total overthrow of the whole vegetable kingdom; as it is a well known law of nature, that animal bodies, when destroyed by drowning, *invariably float* at one period of their decomposition; and that almost all vegetable substances, being specifically lighter than water, must always come to the surface at least, for a time; and as such floating animal and vegetable bodies could not but follow the action of the *winds*, the *tides*, *and more especially*, *the* CURRENTS *of the then universal ocean*, some of which currents have, at all times, a tendency *from the equatorial regions towards the poles;* from all these several reasons, we cannot come to any other rational conclusion, but that all the fossil remains *of land productions*, over the whole surface of the present dry lands, became embedded in their present situations at the period of the Mosaic deluge; and that, consequently, the climates of the earth have been, in no way, suddenly changed, as some philosophers have thought it necessary to suppose; but that, on the contrary, the antediluvian animals, and plants, must have been distributed over the various climates of the former dry lands, and in nearly the same latitudes, in which similar existing species are now respectively found.

"Sixthly. As we have found the most conclusive proofs, that, amongst other animal fossils, the remains of the *human race* are not unfrequently found; although, in that small numerical proportion to those of other species, which the Sacred History would lead us to expect, we must entirely reject those doctrines of philosophy which teach a *gradual perfection* in the animal creation; and which suppose, *that man was not yet created, at the period when those animals, the remains of which we now discover, existed on the earth.*

"Seventhly. We feel our belief in the Mosaic record of all these wonderful events strengthened and confirmed, by the many traditional and other proofs that have been brought forward, of all the present human race, in every climate of the world, having sprung from *one family*, and from *one period*, which period was that of the Mosaic deluge: and that that *postdiluvian* family origin must have first arisen *in Asia*, is proved by the affinity of so many common expressions in the languages of even the most remote islands, with the original languages of that portion of the globe.

"Lastly. As all these conclusions, to which we have been naturally led, in the course of this inquiry, tend to corroborate, in the most distinct manner, the history of the early events on the earth, as given in the Mosaic, and other books of Scripture, our confidence in the unerring accuracy of these records is firmly established; for by such collateral evidence we should try the veracity of any other ancient history: but when we add to the usual qualifications of a correct historian, *the incomprehensible guidance of* DIVINE INSPIRATION, *so clearly evinced by numerous prophecies distinctly fulfilled*, we feel, that the conclusions to which our inquiries have conducted us, by the simple evidence of reason and of facts, are only such as might have been anticipated, when we consider the unerring source from which this divine guidance or

inspiration flowed: and that both the events, and the inspired record of them, which has been so wonderfully preserved for our information, are SUPERNATURAL AND DIVINE."—pp. 486—493.

Long, however, as these extracts are, we feel it important to convey some more adequate idea of the views entertained by our author on the subject of the deluge, and we shall attempt this by connecting together a few detached passages.

"The most common notion entertained of this catastrophe, is, that by some means, incomprehensible to us, the sea rose upon the dry land to the height of the highest mountains; and after destroying every living thing, excepting those whom it pleased God to spare, the waters gradually retired to their hidden retreats, leaving *the same dry land*, that had before been inhabited—though variously changed in its actual surface, by the wreck and ruin with which it remained charged.

"It would be difficult to say from what source this erroneous idea of the deluge has first arisen; the *mode* by which this fatal event was brought about by the councils of the Almighty, has not indeed been given us by the inspired historian; but the clearness of the recital, together with the effects, which we now every where find to corroborate it, can leave no doubt in an unprejudiced mind, that the abovementioned common opinion is altogether false, and has given rise to many of the equally false doctrines and theories of the chaotic geology.

"In the Mosaic record we are told 'And God said unto Noah, the end of all flesh is come before me; for *the earth* is filled with violence through them (mankind,) and behold, I will destroy them, TOGETHER WITH THE EARTH.'

"Here we have it distinctly announced by the voice of the Almighty, that he was not only to destroy mankind *from off the earth*, which would have implied the earth remaining as at first, to become the habitation of a postdiluvian race, but they were to be destroyed TOGETHER WITH THE EARTH, on which they dwelt. It is also afterwards declared by the Almighty in establishing a covenant with mankind, 'And I will establish my covenant with you, neither shall all flesh be cut off any more by the waters of a flood; NEITHER *shall there any more be a flood to* DESTROY THE EARTH.' The latter part of this sentence would have been altogether unnecessary, were we not given to understand by it, that the earth, or dry land, of the antediluvian world, had then been destroyed, as well as its wicked inhabitants.

"These passages . . . . . show that the destruction of '*the earth that* THEN WAS,' formed a part of the effects of that awful judgment; and the phenomena presented to our view in the whole '*earth that* NOW IS,' establish the truth of the historical record, in a manner the most conclusive.—p. 142.

"Many disputes have arisen, and theories been formed, among philosophers, respecting the *mode* by which a deluge might have been brought about *by natural causes:* but like the theories of *first formations*, they lead the mind, at every step, into obscurity and contradiction. Some have supposed the earth *to be hollow*, and to contain water, which, issuing out by some incomprehensible means, deluged the earth, and again retired to its hidden abode. Others have supposed, that by a great earthquake, a heaving up of the superincumbent mass of one portion of the earth might have raised the waters of the ocean, so as to form *one vast wave* on the surface, which swept over the remaining parts of the earth. In supporting this theory it is truly stated, that, during partial earthquakes, an agitation of the sea, somewhat similar,

takes place, the effects of which have often been most destructive in low countries. But this theory implies one sweeping convulsion which could have lasted but a short time, and been but partial in its effects: whereas, both history, supported by the traditions of the most obscure nations, and physical facts, tend to convince us that the deluge must have lasted some considerable time, and been *universal* in its destructive effects.

"As to the theory of the *cavous* nature of the globe, in order to contain water for the purpose of one particular deluge of a few months' duration, we have, amongst other powerful objections, this especial one, that such an arrangement would be in contradiction to all the general laws of the Creator. . . . We have not a vestige of ground for supposing that there was any *superabundance in the primitive creation of water;* nor that any portion of it was, as it were, locked up from common use, and reserved for one especial occasion. Besides this objection of *reason*, we have also one of *fact:* for when we come to measure the depths of the sea, and the quantity of water existing on our whole planet, by the great and only true scale before mentioned; and when we find its medium depths, all over the earth, not to exceed, comparatively, a thin coat of varnish on a common artificial globe; we shall at once perceive how utterly unnecessary it would be to demand so great a quantity of water as a *hollow earth* would contain, for the sole purpose of effecting so diminutive an end. No. The ends of the Almighty are brought about by much more simple means; and when we are informed by the Inspired Record, that not only the inhabitants of the first "dry land," but also that "dry land" *itself* was to be destroyed, we can, without any strain upon our reason, and in perfect accordance with surrounding physical facts, imagine the same Great Being by whose power the waters were, at first, gathered together, issuing his second mandate for the execution of this terrible decree, and saying, 'Let the level of the dry land be lowered, and let the foundations of the great deep be broken up: and it was so.'

"But if we insist on *discovering* or *inventing* a *mode* by which the Almighty caused this destructive interchange of sea and land to take place, we shall find ourselves in the same inextricable difficulties, as when endeavouring to account for the *mode* of first formations *by secondary causes.* We must make our reason bend to the inscrutable ways of the Omnipotent, and submit, with whatever rebellious reluctance, to the great truth every where impressed upon us, that 'the ways of God are not as our ways, nor his thoughts as our thoughts.' All our reasoning must end in this point, that the Deluge, like the Creation, was a *preternatural event*, which could by no means be brought about but by *preternatural means;* and consequently that we should in vain search for a cause in *the mere laws of nature.*"—Pp. 143—146.

We must, however, hasten to conclude. The result of Mr. F.'s reasonings is, that at the period of the deluge, the bottom of the then existing ocean was raised, and the then existing land depressed—that what was then land is now sea, and what was then ocean is our habitable earth—that the chalk, and salt, and shells, &c. now found on hills, &c. were the deposits at the bottom of the antediluvian ocean—that the coal was formed by the deposit of antediluvian forests at the time of the flood—that the organic remains are the relics of men and animals destroyed by the deluge, and subsequently petrified and formed into rock—that these relics were collected from considerable distances by the long-continued action of the currents, during the time that the

waters prevailed, and that the hypothesis of Dr. Buckland and others, that the remains of animals found in Kirkdale cave, &c. are the relics of animals once living in its immediate vicinity, is utterly unfounded. It will thus be seen that the conclusions of Mr. Fairholme are entirely contrary to those of Dr. Buckland, Mr. Lyell, and other eminent geologists, while his work contains some very striking instances of the absurd consequences, resulting from the hypotheses which some of these eminent men have adopted.

"With regard, however, to the actual age of the world, and the actually short period during which secondary causes have been in action on the portions of the globe we now inhabit, we may safely refer the subject to the powerful evidence produced in such abundance, and with so much industry, by this author, Mr. Lyell himself. I have had occasion in a note, in another part of this treatise, to notice the startling facts produced by Mr. Lyell, with respect to the quantity of mud *daily imported into the sea by the single river, the Ganges:* it is there admitted by Mr. Lyell, that even at *the lowest estimate*, viz. *one part in a hundred, of mud*, in the waters of that river, there is imported *daily* into the Bay of Bengal, 'a mass, more than equal in weight and bulk to the great pyramid of Egypt.' It does not suit the theory of Mr. Lyell to admit the correctness of Major Rennell's estimate, in which it is shown, with much clearness, that the *daily deposit of that single river*, in the flood season, instead of only *once*, is nearly equal to SEVENTY-FOUR times the weight of that gigantic monument. If we even divide the difference between these two authors, and admit the amount to be not more than *from thirty to forty times the size of the pyramid per day*, and if we extend our view of a similar action *to all the rivers of the earth*, and then consider the comparative actual extent of the whole mass of secondary formations over the surface of the primitive globe, we shall at once perceive that such violent transporting powers, acting *for a million of years*, must have produced a mass of secondary formations, infinitely greater than what actually exists upon the earth, which may, probably, be considered as of not greater medium thickness than about one mile. But one million of years is not sufficient for those who advocate the view of the subject adopted by Mr. Lyell; no author of that school has ever yet been able to bound his views within any nameable period; and we may, with much truth, transpose their own animadversion, and consider it as not very wonderful if they find themselves involved in inextricable confusion and difficulty, when they calculate upon *thousands* of years instead of *hundreds*, and *millions* instead of *thousands*.'—Pp. 32—34.

LETTERS TO PRESBYTERIANS, *on the Present Crisis of the Presbyterian Church in the United States. By Samuel Miller, D. D., Professor of Ecclesiastical History and Church Government in the Theological Seminary at Princeton.*

(Continued from page 86.)

We have already said, *cursorily*, when we had another point chiefly in view, that Voluntary Societies among Presbyterian churches divide and distract us, and that their interference enfeebles our hands and diminishes our resources. These remarks have such an important connexion with this whole subject, that we wish to draw the attention of our readers to them distinctly and specially—as worthy of the most serious consideration. We first ask, can the facts be denied? Not, we think, by those who have been attentive to the course of things in the

Presbyterian church for a few years past, and who will review that course, and consider our present state, with care and candour. What was it that produced the unhappy excitement and conflict, which took place in the General Assembly of 1828, to which we have already referred; and what was it gave rise to a state of feeling and action, still more ardent, contentious, and reproachful, in 1831? Precisely and confessedly, in both instances, it was a contest between the friends of the General Assembly's Board of Missions, and the friends and advocates of the American Home Missionary Society—between an Ecclesiastical Organization on the one side, and a Voluntary Religious Association on the other. This open opposition has, for two years past, been forborne. But has the leaven which produced the violent and visible fermentation, at the periods referred to, ceased to work? Not for a moment, we do verily believe. We would indeed hope, and are willing to admit, that there has been an abatement of exasperated and unkind feelings, in both parties. But as to a change of views, purposes, and favourite objects of pursuit, we do not believe there has been, on either side, any alteration that is worth an estimate. After attentive observation and serious reflection on the subject, we are deeply convinced, that an attachment to the interests and views of Voluntary Associations, have had an influence in almost every question of importance that has come before the Supreme Judicatory of our church, as well as in many of the inferior judicatories, for a period of several years duration; and that this influence is not materially less now, than at any former time. We believe, as heretofore intimated, that frequently it is not recognised, by those who are under its power and guidance. Like other strong propensities of the mind, it has an effect, in numerous instances, in which its operation is not observed by those on whom it acts—It has many latent associations and sympathies, of which those who are moved by them, are little aware. Voluntary Associations, it has already been seen, are the offspring of Congregationalism and Independency, and that, very generally, they carry with them the spirit of their parentage. Hence, their zealous advocates have a kind of family feeling, for every measure in our church that bears Congregational features on its face. On the contrary, for a strict Presbyterianism measure, they have, at first sight, a sort of instinctive dislike—it is alien to their partialities. From this cause it is, that the devoted friends of Voluntary Associations in our ecclesiastical judicatories, (in nearly all of which they are found, and in several are a majority) become the advocates of whatever is lax in government or discipline, and decidedly opposed to whatever is calculated to sustain strict Presbyterianism against their favourite Congregationalism. We do not believe that we greatly err, when we say that from the cause now indicated, more than one-half of all the propositions that have demanded attention in the General Assembly of our church, for the last ten years, have been met, previously to all reasoning, either with friendly or adverse feelings, in the minds of the ardent friends of Voluntary Religious Associations. And as certainly as that any given cause will be followed by its natural and appropriate effect, so certain is it, that distracted and divided counsels, with all their unhappy consequences, will continue in our church, so long as Voluntary Education and Missionary Societies exist and are cherished in it, as they are at present. The principle of action and reaction in philosophy, is completely exemplified in what takes place between Congregationalism and Voluntary Religious Associations—the former originates the latter, and the latter react, to produce and cherish the former.

What is history good for, if it is not to make us wise, by the experience of times that are past? It was in the hope that our church might learn something useful in this way, that we have painfully and carefully reviewed her whole history, since her existence in our country; and have shown, we hope satisfactorily, that from first to last, the admixture of Congregationalism with Presbyterianism, has been the fruitful seed of controversy and discord, in our ecclesiastical counsels and measures. Shall we, with this experience to instruct and warn us, keep up a hotbed for the sowing of this seed of animosity and division, and from which the germs it produces shall be transplanted to mature and bring forth fruit, in every part and portion of our church? Consent to this, whoever may, we never can.

Professor Miller, in his third letter, pleads with earnestness and eloquence, and we doubt not with entirely upright motives, for a cordial cooperation of Voluntary Associations and Ecclesiastical Boards, in promoting missions and education in our church—He thinks that they may and ought to act as sister institutions, sincerely attached to each other, as well as to the immensely important objects which they seek to promote; and that from the operations of this system, unspeakably more good will result than from any other that can be devised. From all this we dissent—1. Because, so far as experience has hitherto gone, it is diametrically opposed to the professor's plan and expectations. All our past experience, has shown, as we have seen, that Ecclesiastical and Voluntary organizations do not work harmoniously together. In our church, for six years past, these sisters, so far from regarding each other with mutual affection and confidence, have felt and acted more like jealous rivals, each regarding the other with suspicion; each willing to get away the other's admirers, and attach them to herself; and each seeking to promote her own influence, not only regardless of the other, but, to say the least, not *grieving*, if it were at the expense of a diminution of the other's influence. 2. Notwithstanding the professor's wishes, counsels and expectations, we verily believe that the future is likely to resemble the past—that what *has* been *will* be—that till Christians have reached much nearer to perfection than the world has yet seen, organized bodies, as well as individuals, who have a common and a very precious object in pursuit, will each be better pleased with its own than with its neighbour's success, and that where patronage is to be sought from the same sources and individuals, there will sometimes be unfair means used to gain that patronage; that this will at least be suspected, and that suspicion, if not real foul dealing, will beget jealousy, rivalship, and alienation. Such is human nature; yes, alas! this is human nature, even among Christians, who are sanctified but in part. A few individuals, we readily admit, are occasionally found, who can live together, and love each other, and rejoice in each other's honour and success, when circumstances make them competitors. But these are always regarded as such rare instances, as to be objects of admiration and wonder. How seldom is it seen that ministers of the gospel, who are co-pastors and colleagues, continue to act with entire mutual confidence and harmony? How often is every thing, the exact opposite of concord, painfully witnessed? The difficulty of sustaining the collegiate charge, at once with personal comfort and to the edification of the people served, has nearly or quite banished such charges from our church; although, but for this, they would, in many cases, be exceedingly desirable. Now, we maintain that it is not less, but far more difficult, for Voluntary Associations and Ecclesiastical Boards,

to pursue missionary enterprises and educational plans, in the same church, with zeal, cordiality and permanent harmony, than it is for two ministerial brethren to serve the same congregation, without jealousy and unhallowed competition. It is manifestly far more practicable to find two individuals who shall sustain a delicate and difficult relation to each other, with affection, concord, and cordial co-operation, than to find two numerous bodies of individuals who shall do this—bodies in which there will unavoidably be found some indiscreet persons, whose acts may render the preservation of harmony absolutely impossible. We repeat, then, that we do conscientiously believe that it is far more difficult for Voluntary Associations and Ecclesiastical Organizations to act, side by side, in the same church, and for the promotion of the same objects, and yet avoid jealousy, strife and contention, than it is for two ministers of the gospel to have charge of the same flock, and continue to act with entire affection and uniform concert.

3. *Principle* itself—the solemn obligation which conscientious men feel to promote the cause of God, in the best and most efficient way in their power, will operate to produce alienation between Voluntary Associations and Ecclesiastical Organizations, when their plans and measures are to be formed and executed in the same church, and among the same people. The friends of each of these *corps*, unquestionably think that the method they have respectively adopted is the best—their very choice, or act of adoption, proclaims this. And are they never to endeavour to promote a plan for doing good, in the way which each of them believes is preferable to that of the other? Can a Presbyterian minister, who solemnly believes that the great Head of the church has committed to his church, in its distinctive ecclesiastical character, the sacred trust of evangelizing the world, and that the preservation of sound doctrine among those who shall be evangelized, is far more likely to be secured, when missionary operations are conducted by the church, as such, than when managed by Voluntary Associations, that have no acknowledged creed, and may become corrupt by a speedy change of the associates—can a Presbyterian minister, we say, who solemnly believes these truths, forbear to inculcate them? He cannot—and so surely as he does it, he will give umbrage to the friends of Voluntary Associations. Professor M. is an example in point to sustain us here. He has written most ably, as the quotations in our last number show, in maintenance of the very ideas suggested in our last interrogatory. And has he done it without—let us choose the mildest term we can select—without *displeasing* the friends and advocates of Voluntary Associations? We know he has not. The professor has indeed done much to soothe and reconcile them, by pleading for the continuance of their patronage—inconsistently as we think—in the Presbyterian church. But still, we know they do not like his conclusive reasoning, in favour of a better system than the one of their choice—If the powerful arguments of the professor have appeared in a single periodical devoted to the service of Voluntary Associations, it has entirely escaped our observation. We insist, therefore, that men who conscientiously believe that the way in which they are seeking to promote the cause of Christ and the salvation of souls, is more eligible, efficient and successful than any other, are bound to use their endeavours to enlist others to co-operate with them in this way, in preference to any other; and that the doing of this by the friends, respectively, of Voluntary Associations and Ecclesiastical Organizations, both operating in the same church and among

the same people, will produce collision, dissatisfaction and discord.—The only way, as far as we can see, for the avoidance of the evil, is, for the parties to take separate fields of action, as we have heretofore stated. Let the Voluntary Associations cease to form and to maintain their affiliated societies in the bosom of the Presbyterian church, and let them operate in fields not preoccupied by the Boards of this church, and then we will bid them God speed, with our whole soul; then we shall have more peace and order among ourselves, and cherish nothing but fraternal feelings and good wishes toward them; we shall view them, as we view other evangelical bodies, that are engaged in missionary and educational enterprises; and all information of their growing influence and increasing success, will gladden our hearts and animate our prayers.

Professor M. expresses his conviction with earnestness, that much more good may be done by having in the Presbyterian church two kinds of organizations, for the promotion of missions and the education of youth for the gospel ministry, rather than one only. We frankly confess that the time has been, when we yielded to this opinion, although always contrary to that which our own reasoning and observation led us to adopt—We found so many of those with whom we had been accustomed to think and act, of the mind of the professor, that we distrusted our own opinion, and consented to act on theirs. It has been, on a more careful and thorough examination of the subject, aided by an attentive observation of the practical effects of the operation of two distinct and competing organizations in the same church, that we have, although with real reluctance, decisively adopted the sentiments contained in this part of our Review. By so doing we have only returned to our original views—after giving proof that we have not been so obstinate and unyielding, as some seem willing to represent us. We have consented that an experiment should be made, in which a multitude had much confidence, but in which ours was always little; and the result has been a complete conviction that the plan tends to the prostration and ruin of the Presbyterian church, and to a very injurious interference with the best method of prosecuting Christian missions, and the education of men for the ministry of the gospel.

When the London Missionary Society was fitting out its first mission to the island of Otaheite, now called Tahiti, a wonderful zeal was awakened to organize societies of the same kind in the Presbyterian church in this country; and one such society was actually formed and put in operation in the state of New York. We then used all our influence in opposition to this plan; observing that our church was already organized, in the best form, for the prosecution of missions both foreign and domestic; and that those who had zeal on this subject, which we were glad to witness, had only to turn that zeal into the channel already opened for it, in the missionary operations going on under the direction of the General Assembly of our church. The opinion which we advocated at that time prevailed; and several Indian Missions were commenced, and prosecuted for a time, with encouraging success. The fate of these missions we shall not now particularly notice—Some account of them may be seen in the Appendix to the General Assembly's Digest, from which it will appear, that in the Cherokee nation, the missionary operations of our church broke up the ground, and sowed much of the seed, from which the missions of the A. B. C. F. M. have since reaped such a blessed and glorious harvest. The sum of the matter is—*that* Board, till the recent institution of "The

Western Foreign Missionary Society," had obtained the possession and direction of all the incipient missionary establishments and operations of the Presbyterian church, which had for their object the evangelizing of the heathen: and in the mean time, the A. H. M. S. endeavoured to obtain a like ascendency in regard to domestic missions; and cotemporaneously with both, the American Education Society, sought to draw to itself the strength of our church, in aid of its operations. Our church, or rather a part of it, at length became alarmed, at seeing her very existence threatened, by taking from her *the vital organs*, on which her existence depends—for vital organs of any Christian church, Missionary and Educational institutions unquestionably are. Now the plea is, "*divide* your strength, and *the general cause* will prosper, better than if you lay it all out in support of your own operations." We do not believe in this doctrine—It seems to us a palpable absurdity. It cannot be sound doctrine, unless it be also true, that what we give to Voluntary Associations, will be better managed than if we kept it in our own hands, and managed it ourselves: and if they can manage a *part* better than we, then certainly they can do the same with the *whole;* and if this be so, then we say, give them the whole, and let our church have no more to do with Missions and Education. But Professor M. himself, is not prepared for this. Then we say, keep your means in your own hands. All you give, beyond what individuals may choose to bestow of their superfluity and liberality, is just so much taken from your own resources.

The Voluntary Associations are, at this moment, manifestly enfeebling our efforts. We especially want all our means, just at this time, to sustain our infant Foreign Missions; and, lo! the synods and presbyteries at the south, are organizing themselves in support of a Voluntary Missionary Society—an excellent one we grant, but one already wealthy and powerful. Is this right? Is this acting as *avowed Presbyterians* ought to act? So it does not seem to us. Will it be said that many will give to Voluntary Associations, who will not give to our own Boards? Yes, and the whole strength of Professor M.'s plea, lies exactly in this very point. And why is this the fact? It is so, because such pleas as the professor has made, have been, and still are, urged by such men as the professor ranks with—by men of talents, influence, and station. Only let them change the direction in which their eloquence, and their entire influence shall be exercised, and employ them to persuade the members of the Presbyterian church to fall into the ranks of the ecclesiastical Missionary and Educational Organizations of their own creation—organizations demonstrated by the professor himself, to be superior, in several particulars, to any Voluntary Associations—let this be done—let us act like Presbyterians—and it will not long be true that *many* members of our church will prefer foreign organizations to their own. This *whole* church, which is now pretty thoroughly roused to a sense of its duty to promote Missions and Education *in some way*, will be seen, rallying its undivided force under its own standards. Then will divided councils in a great measure cease; and we solemnly believe that more, far more good will be done, than ever can be done, while the existing collision and competition shall continue, and the very being of the Presbyterian church, in any thing but in name, shall be kept in jeopardy, by the existence, in her very midst, of organized bodies alien to her government and order.

Literary and Philosophical Intelligence, etc.

Mehemet Pacha.—The Vice Roy of Egypt, Mehemet Pacha, may now be considered as one of the most powerful princes of the East. His dissatisfaction, and that of his son Ibrahim, without the aid of any other power, would have caused the Sultan to totter on his throne. Mehemet may yet become the founder of an empire—at all events he may justly be regarded as one of the most remarkable men of the age. The following description of Mehemet, is condensed from an account of him in Dr. Ehrenberg's Travels in North Africa, in 1820.

With regard to the exterior of the Pacha, it is imposing, by its vivacity, to the Orientals, but not to Europeans. His well proportioned stature, of middle size, betrays its Albanian origin, by the small face; the Turks having generally a large head, and a long physiognomy. The Pacha has none of the Turkish phlegm in his appearance, and he possesses a remarkable sprightliness, although it does not so readily strike the Europeans, on account of his oriental dress and manners. He was born in 1767, at Cavala, near the coast of the Greek Archipelago, in the ancient Macedonia. His father, Ibrahim Aga, was head of the police of the town. The son was fond of military life, but carried on for some time the trade of a tobacconist. At the time of the French expedition to Egypt, he came with the Turkish troops to Africa, and was finally appointed the Chief of his countrymen, the Albanians. He was never scrupulous about his means, and never sincere in any agreement with his adversaries; neither was he noted for his harshness, injustice, or cruelty towards the lower classes. Since 1804, he has become master of all Egypt, when, after the Albanians had taken possession of Cahira, he was recognised by the government at Constantinople. He neither opposes nor favours the efforts of the Christian missionaries for the conversion of Jews, and is himself but an indifferent Mahometan, although he has built several mosques at his own expense. The nature of his administration may best be understood, from the answer a Fellah (peasant) gave to Dr. Ehrenberg, who had remarked that the people ought to be satisfied with the Pacha, since he had made the country a garden, and built towers in all their villages. "Allah Kerihm!" retorted the Arab; "God is great. Our master (the Effendina) giveth with one hand, and taketh with two!"

Silliman's Journal contains two articles on the subject of the late meteorological phenomenon, observed throughout the continent on the 13th of November, one by Professor Hitchcock, of Amhert College, the other by Professor Olmstead, of Yale College. Professor Hitchcock, refers the phenomena to the same origin as that of the Aurora borealis. In support of his hypothesis, he brings to view the relation which the Aurora borealis and the phenomena of the shooting stars, are both supposed to have exhibited to the direction of the magnetic needle. On this point he mainly builds his theory:—

"May we not then be permitted on the principles of a rational philosophy, to regard the splendid meteoric phenomenon which we have recently seen, as a mere modification of the Aurora borealis: or rather, might it not be appropriately styled Aurora australis; and can we hesitate to regard it as an electro-magnetic phenomenon, aided perhaps by phosphorescent and inflammable gasses? Such a view of the subject would certainly tend to remove every superstitious fear that may have arisen in my mind, and lead every one, who had the privilege of witnessing the spectacle, to feel thankful that an experiment so beautiful and magnificent, should have been performed within the lofty and transparent dome of nature's temple, by the display of her hidden energies. It is too rich an exhibition to be repeated to the same generation."

Professor Olmstead's article, though occupying 48 pages, is unfinished in the present number. From the facts which he has taken great pains to collect, and the heads under which he has arranged his subject, he probably refers the magnificent spectacle to the principles of electricity.

Value of the Precious Metals.—There are about five hundred towns or principal places in Mexico, celebrated for the exploration of silver that surround them. These five hundred places comprehend together about three hundred mines. The whole number of veins and masses in the exploration, is between four and five thousand. The ore is generally in veins, rarely in beds and masses. The vein of Guanaxuato, is the most extensive. It is from 120 to 150 feet thick, and is explored in different places for a distance of nine miles. The quantity of silver in the ores, averages from three to four ounces the quintal, or from 1-448th to 1-597th of the weight of ore. The annual produce of silver in Mexico, during the last years of the seventeenth century, was 1,134,424 pounds.—*Silliman's American Journal of Science.*

A prevailing notion among many persons who have not turned their attention

to the subject, is, that the gold and silver of this continent is more valuable than any other products of the country.

The produce of all the mines of America, 25 years ago, never came up to the value of the present crop of cotton, and their produce at this time is not half the value of our four hundred million pounds of cotton, when delivered in Europe, or even at the ports of shipment. Now, the iron of England in its raw state, is actually worth more than the entire products of the gold and silver mines of America. The annual amount of the *straw hats* of New England, is even worth as much, or more than the annual products of the much talked of gold mines of the Southern States.—*Boston Atlas.*

The Scorpion.—Pananti states, in his account of Algiers, that the natives frequently amuse themselves by a curious kind of warfare, which is created by shutting up a scorpion and a rat together in a close cage, when a terrible contest ensues, which has been known to continue sometimes for an hour. It generally ends by the death of the scorpion; but in a little time after, the rat begins to swell, and in violent convulsions soon shares the fate of his vanquished enemy. It is also a favourite diversion of the Moors to surround one of these reptiles with a circle of straw, to which fire is applied; after making several attempts to pass the flames, it turns on itself, and thus becomes its own executioner. The trait last named, came under the personal observation of a friend of ours in the navy.—*Boston Journal.*

Savings Banks.—The credit of having projected Savings Banks has been variously claimed for different persons in Great Britain, and their origin has been traced to different places in that country. The best authenticated statement we have seen gives the first suggestion of the system called 'Frugality Banks' which was promulgated, about the year 1797, and was from time to time pressed upon the attention of leading politicians and practical men in England, and rejected as visionary. In 1811, it was printed with other works, and laid on the table of the house of commons. Subsequently, Savings Banks—which were founded on part of the plan of Bentham's Frugality Banks—were carried through parliament by the influence of the well known member, George Rose, Esq. who has been claimed as the author of the system. The English system is much more extensive than ours. Besides the usual simple accumulations, it adds the conversion of deposites into annuities and endowments, a part of the business which might be advantageously engrafted on some of our own institutions of the kind. The amount invested in this way in England, is not less than 16,000,000 sterling.

Curious Anecdote of the Heart.—Since the statement recently made respecting the insensibility of the human heart to external touch, we have met, in an old Edinburgh Medical Journal, with the following case:—A buck that was remarkably fat and healthy in condition, in August, 1816, was killed in Bradbury Park, and on opening him it was discovered that, at some distant time, he had been shot in the heart, a ball being found in a cyst in the substance of the viscus, about two inches from the apex. The surface of the cyst had a whitish appearance. The ball weighs 292 grains, and was quite flat. Mr. Richardson, the park keeper, who opened the animal, was of opinion that the ball had struck some hard substance before entering the body of the deer. That the animal should subsist long after receiving this ball, is endeavoured to be accounted for from the instance of a soldier, who survived 49 hours after receiving a bayonet wound in the heart; however, the recovery from a gun-shot wound in an animal inferior to man can, in no respect, materially alter the importance of the fact, and of the great extent to which this vital organ may sustain an injury from external violence.

Earthquake.—About half past 10 o'clock, on Wednesday night last, we had something like the shock of an earthquake, attended with a considerable noise. The shaking of the houses was such, as in some instances, to extinguish lamps, and the people generally were so alarmed as to rush to the windows, or into the streets. It did not exactly resemble former shocks of earthquakes which we have felt and heard, and we should be rather inclined to attribute it to the explosion of a quantity of gunpowder, were we aware that there was a sufficient quantity to produce the effect within the necessary distance.—*Lancaster Jour. Feb.* 7.

There is in the library of a gentleman of New Haven, Connecticut, eight volumes of the "Mercurie," the first newspaper ever established; comprising part of the reign of James 1st, Charles the first, and the Commonwealth under the protection of Cromwell and his son Richard. The size of the paper is three inches wide by seven long, and abounds with quaint sayings and singular notices.

New-Haven, Connecticut, Feb. 20, 1834.

The Season.—Never within our recollection has there been so mild a winter as the present. We have had hardly any snow,—not two inches at any time,—no severe storms, and generally a temperate atmosphere. The last few days have borne all the attributes of early spring,—a bright sun, a soft and balmy air,—with the song and flight of birds, as if April was anticipated. A flock of blackbirds was observed this morning passing over the city.

Religious Intelligence.

THE MORAL CONDITION AND INFLUENCE OF PARIS.

This is the title of the concluding article of Religious Intelligence, in the "Supplement" to the "London Evangelical Magazine, for the year 1833;" and we assign to it the whole of this department of our Miscellany for the present month. In our judgment, no portion of the population of the whole earth more urgently needs the influence of the gospel, than the inhabitants of France. It is this influence, and this only, which can ever give them stable and permanent liberty and order in their political institutions, as well as prepare them for the infinitely more important felicities of eternity. Of this, the best men in France itself appear now to be sensible; and they deserve the deep sympathy of all who know by their own happy experience, what the blessed influence of the pure gospel is. Much of the concluding part of the following article, although addressed to British Protestants, is applicable to Protestants of the United States—We can, and we ought, to help our brethren of France, not only by our prayers, but by sending them Bibles and tracts; and if we need, as we certainly do, a warning to beware of the progress and influence of Popery, nothing can be more instructive than an attentive consideration of the moral condition of France, which Popery, as the ultimate cause, has unquestionably produced.

In approaching a great city, it is not uninteresting to speculate on the predominant thoughts and feelings of the multitudes who, from every point, converge towards it. To guess at the idea which governs the crowds who conduct thither the products of their fields, and gardens, and manufactories, is sufficiently easy. Nor is it difficult to place yourself, by an effort of memory, in the condition of the child, whose eager gaze is, for the first time, rivetted by the towers and spires which announce the metropolis of his country. Thither hurries the statesman to sustain his wavering, or to impel his victorious party; the artist to refine his taste, by the imitation of the master-pieces of genius; and the student to explore, with youthful enthusiasm, the unknown depths of literature and of science. Dissipation owns its votaries, and vice its ministers,—all pressing towards the same point, as the focus in which kindred minds are to concentrate their thoughts, and passions, and deeds. But, amidst the mass, how few are to be found who, steadily contemplating the example of Him "who went about doing good," ever esteem sensitive, intelligent, immortal man as far more interesting than his noblest works and the wants and miseries of his spirit as the most afflictive aspect of his wo! Nor will the writer, through whose mind the preceding obvious thoughts passed as he approached, for the first time, the metropolis of France, arrogate to himself a measure of these hallowed sentiments at all commensurate with the moral importance, and moral wretchedness, of that splendid city. He will only say, that at such a state of mind he feebly aimed, and that, although providentially removed from the spot where these emotions were awakened, he earnestly desires still to cherish, and, by intercourse with kindred minds, to multiply, their impression.

The moral condition of Paris is, therefore, the topic to which the attention of the reader is primarily invited. A brief sojourn within the walls of this interesting city, under circumstances unfavourable to extensive observation, will only justify a rapid sketch of this affecting subject. A Christian whose residence has been fixed in Paris, during several years, could unfold a tale of sinfulness far more harrowing; and a vicious individual witnesses there, in a single hour, scenes which the man of moral habits, during a protracted life, only suspects. But, ah! what "hidden things of darkness," both in the haunts of vice, and in the recesses of the human heart, are visible to the Omniscient! The full revelation of iniquity, as of holiness, is reserved for the tribunal of God. And, it is granted, that, as the prospect of every created eye is limited, we may deem a city better than it is, because vice is artful; or worse, because virtue is retiring. But there are some broad features of sin which, whatever may be thought of the minor peculiarities of moral physiognomy, reveal, with awful distinctness, the animating spirit of iniquity. Let us glance at these.

Among the indications of a sad proficiency in impiety, no fact more powerfully impresses the Christian visiter of Paris, than that flagrant violation of the Sabbath which obtrudes itself on his notice. As soon as he awakes, and the thought, this is the Sabbath, occurs to his mind, the clamour and the hum of trade which burst upon his ear, induce a doubt as to the correctness of his impression. On going abroad, he finds, perhaps, a quarter of the shops closed, while another fourth, partly shut, exhibit some recognition of the day of rest. In these latter, nevertheless, business is transacted, and the remaining half, at least, present not even an external acknowledgment of the existence of the Sabbath. The markets are open. Labourers, optionally, pursue or abandon their occupations. As the day advances, almost every shop is closed; business has ceased, to give place to dissipation. The royal gardens are crowded; the Champs Elysées are thronged by the dense population of Paris, in pursuit of frivolous amusement; and, in the suburban villages of this immense city, you may witness, every Sabbath, numerous assemblages enjoying the silly dissipations of an English pleasure fair, with all the eager volatility of the Parisian character. Sunday, too, is the day on which the neighbouring towns celebrate the annual *fêtes* of their patron saints, and attract a large portion of the inhabitants of the metropolis. Then, rustic sports, shooting matches, dances, and *joûtes* (a species of tournament on the water,) are the elements of Sabbath occupation. These joûtes are also, sometimes exhibited on the Sunday, at Paris, on the Seine. At other times, horse-races are contested in the Champ de Mars. In the evening, the theatres are universally open, and attract far more numerous assemblies than the churches in the morning. Nor is this desecration of the sacred day confined to the less intelligent classes. Science and art claim the Sabbath as their own. Then, and then only, the museums of painting and sculpture are visible by the public. Then the Professor of Geology conducts his pupils to the country, to collect specimens, and the Lecturer on botany leads forth his class to herborise. Sunday, in short, is the universal holiday. Nor can it be needful to suggest to a pious mind, the connexion of this desecration of the day of God, with the progress of all iniquity. It is at once the effect of irreligion and its cause; nor is it possible to trace all the ramifications of sin which the certain reaction of Sabbath violation, at once habitual and universal, produces.

Another marked feature of the Parisian population, is its passion for gaming. The houses where this ruinous system is pursued, are licensed by the government; and their number is truly immense. Billiard-tables, cards, dominos, meet your eye continually. The government lottery-offices are scattered over the whole city; while multiplied games of chance, of the more vulgar kind, incessantly present their attractions to the labouring classes, and educate the youthful population in the habit of gambling. This attachment to play is so inveterate, that gaming may be considered one of the necessaries of life to a Parisian: so much so, that in a table of the annual expenses of the city of Paris, recently published, the items, "lottery, 25 millions of francs" (about a million sterling), and "gambling 24 millions of francs" follow, as matters of course, the more obvious particulars of ordinary expenditure. Can it be necessary to indicate the reckless selfishness which such a system must cherish, or to trace the personal and social misery, which, frequently conducting to suicide, is its unavoidable result?

There is yet another prominent aspect of society in Paris, which, although most important in its moral relations, cannot be fully developed to the public eye—I mean its abandoned profligacy. The exterior symptoms of general laxity of morals may not be more obtrusive than in other large cities; but facts which reach you in your daily observation, as the prevalent characteristics of the literature, engravings, and sculptures of the capital, or in your daily intercourse, as, for instance, the large proportion of wives abandoned by their husbands, with still more afflictive but unutterable circumstances, convey to the mind, without the possibility of mistake, the awful truth. And, not to rest in vague and general impressions, which may vary in the experience of every individual, let us appeal to the moral statistics of the city which occupies our attention. In 1828—and the proportions have not since materially varied—29,806 children were born in Paris. Of these, 10,392 were illegitimate, and of these unhappy innocents, 8,084 were abandoned by their parents to the heartless support of public charity. Let any reflecting Christian dwell on the fact, that of every *three* children born in Paris, *one* at least is destitute of the attentions which the sacredness of the marriage bond secures; let him remember, how small a portion of existing profligacy is revealed by this statement, appalling as it is, and he will seem to stand on the heights that overlooked Gomorrha, and to see the heavens blackening, and flashing with the coming storm of fire.

But here, I anticipate an objection which, although it could not, if established, destroy the facts to which we have adverted, might still, if not noticed, annihilate their comparative impression. Some may be disposed to say, but is not the moral condition of London equally distressing? That the masses of vice which exist in London are truly

deplorable, and demand the deepest sympathy and the most active exertions of London Christians, cannot be denied. But, when the question becomes one of comparison, a little consideration will clearly show, that Paris bears away, without a struggle, the bad pre-eminence. I will not now touch directly the questions of gambling and profligacy, because a fair comparison of the two cities would demand the inspection of statistic documents, which, if they exist, are not in my possession. In confining my reply, however, to the subject of Sabbath-breaking, the fruitful parent of all vice, I must suggest topics, some of which will necessarily bear on every other species of iniquity; and, if Paris can be proved to be worse than London, on the first day of the week, no Christian will doubt that it is so during the remaining six. An objector then may say, regard the dissipated multitudes who throng the environs of London on the Sabbath, and say, whether Paris can present a picture more frightful to the pious mind? In reply, I maintain, that the Sabbath aspect of our metropolis, heart-rending as it is, will not bear a comparison in moral degradation with that of the capital of France. The most obvious proof that could be offered, would be the actual inspection of the two cities. This convincing argument, cannot, however, be made sensible to those who have never visited the French metropolis. They must be satisfied with the testimony of unsuspected witnesses; and if one honest and intelligent traveller can be found who will assert, that the same regard is ordinarily paid to the Sabbath in both cities, I consent to surrender my cause. Two considerations may, however, suffice for the conviction of the British Christian who has never stepped on a foreign shore.

One of these is, *The authorization of Sabbath neglect, in Paris, by municipal and government regulation.* In August, 1833, horse-races took place, on the Sabbath, in the Champ de Mars. The arrangements for the preservation of order were made, by *the police* of Paris, and placarded on the walls of the capital. The Sundays of August and September are the days on which the splendid water-works in the parks of Versailles and St. Cloud play, by royal authority, for the gratification of Paris and the adjacent country. The appointment of the fêtes, too, which, under the direction of the government, celebrated the anniversaries of July, last summer, clearly exhibits this dark aspect of Parisian Sabbath-breaking. The 28th of July was Sunday, and the second day of the rejoicings. The following extract I translate from a handbill which was previously circulated by authority.

"*Second Day.*—On the 28th, the statue of Napoleon will be inaugurated on the column in the Place Vendâmè, in presence of his Majesty. The column will be ornamented with garlands and tri-colour streamers. At the base of this immortal monument, the national guard and the troops of the line, after having been reviewed by his Majesty, will defile. In the evening, the column and statue will be illuminated.

"During the day of the 28th, the ship" (a three decker, constructed on the Seine, for the occasion), "will be richly adorned with flags, and, in the evening, will be attacked by a flotilla carrying artillery and fire-works. The combat will terminate by a grand display of fire-works, the different parts of which will be displayed in almost the whole length of the basin contained between the Pont Royal and the Pont de la Concorde. In the course of the same evening, nearly 500 musicians, placed in an orchestra which will be erected in the garden of the Tuilleries, will execute, under the direction of M. Hebeneck, pieces of harmony."

And this *programmè*, published by the government, was, on the day of God, punctually executed. All Paris, headed by the king and court, like the multitudes on the plains of Dura, prostrate before the golden image of the Assyrian monarch, paid its homage to the statue of the emperor, in the Place Vendâmè, maddened with the enthusiastic remembrances of recent military glory. Of that Sabbath, Napoleon was the deity; and France worshipped at his feet. Now, let it be acknowledged, that governments, in the present day, must receive, in a measure, the moral impress of the people, over which they rule, and the official appointment of these horrid violations of the Sabbath reveals in thunder the predominant sentiments of the population of Paris. Will any one venture to assert that similar exhibitions could, in the present state of religious feeling, have occurred in London, under the authority of the British government?

The other thought which I advance to establish the statement, that Paris is incalculably worse than London is, *the absence of those moral counteractives in the French metropolis which exist in the British.* In London, there are hundreds of churches and chapels in which evangelical instruction is dispensed; and thousands of Sabbath school teachers and tract distributors, who present to the hosts of vice a solid phalanx too extended and too deep to be despised. In Paris, it is not so. There doubtless are true Christians hidden under the mass of Catholic superstition, but the number of those who, within the Romish pale, escape alike sensuality and pharisaism must be, by the common laws of human nature, lamentably small. Now, omitting these, besides two French Protestant churches and one Lutheran, in which you may hear preaching alter-

nately evangelical and its opposite, there are but three French preaching stations, connected with that new class of Protestants who reject the pecuniary support of the government, and among whom principally the flame of vital religion burns, in all Paris. The congregations at the stations cannot, at present, exceed 1500 persons; a thousand would more commonly include them all. And although the existence, and especially the gradual increase, of these Christian assemblies are most delightful facts, still, their number, when compared with our London sanctuaries, is altogether insignificant. If the Christians of London are a phalanx, the Christians of Paris are a handful. *We* could turn the stream; *they* can barely maintain their footing in the current. The moral aspect of the two cities, then, are subjects, not of comparison, but of contrast.

We may, therefore, surrender ourselves, without the fear of erroneous impression, to all those sad emotions which a transient glance at Parisian irreligion, gambling, and profligacy has excited. And who can survey such a mass of wo unmoved? Who can contemplate that misery which sin ever produces in the transgressor, in the shapes of agitation, disappointment, and remorse, and that wretchedness which it diffuses through the whole social circle, without weeping over a million of rational beings, a prey to its corroding influence, and instrumental in the transmission of its venom? But every moral object, from its very nature, bears not only on the present, but also on the future. And who, with this impression, can walk through the beautiful cemeteries of Paris, or penetrate the vaults of its Pantheon, without shuddering at the prospect of that mental anguish which must there follow the blast of the archangel's trumpet? What multitudes whose ashes now repose beneath splendid monuments, overshadowed by the dark cypress and the graceful acacia, will then awake in the everlasting confusion of that false philosophy which now announces, with oracular solemnity, that "Death is an eternal sleep!" How many of those, whose bones now rest in glory, within that splendid temple, which grateful France has dedicated to her illustrious children, will then shrink into all their moral littleness, and be overwhelmed by the frantic execrations of those very millions who now idolize their names!

Such a view of the present and future results of iniquity, though confined to Paris, would be deeply affecting. But when you consider the immense influence of Paris on the whole of France, the imagination is utterly appalled. For it is a fact, universally admitted, that the control of Paris over the whole country, is absolutely paramount.

This supremacy, resulting from the government patronage, concentrated in the metropolis, and from the talent of the Parisian journals, has been acknowledged in every revolution which, during the last forty years, has agitated the millions of France. The republic, the empire, the limited monarchy, having successively subjugated the capital, have found the provinces an easy prey. The partial opposition of any section of the departments has always been transitory: and the next political change in this fickle land, will probably bring a new illustration of this established truth.

Nor is the intellectual and moral operation of the capital on the provinces less certain than its political domination. This arises from the fact, that Paris is not only the centre of civil power, but the home of science and of literature. In this respect, London is not its parallel. Oxford, Cambridge, and the northern universities, divide the intellectual influence of the British metropolis, and, in some respects, counterpoise its political power. But Paris contains the universities, the libraries, the Institute of France. Thither the youth of the nation flock, and, while they study law or medicine, or general science, imbibe Parisian literature and manners, and, finishing their academical courses, diffuse the moral poison through the land. It is evident, therefore, that Paris is the brain and heart of the country. The million of Paris rules the thirty millions of France. If then, you can produce an impression on the capital, you may propagate good or evil, a philosophical or a political theory, Deism or Christianity, from the channel to the Mediterranean, and from Calais to the Pyrenees. Nor, as British history clearly proves, does this influence cease to operate at the frontiers of the kingdom. Steam-vessels and the press communicate the impulse; and if it is true that the thunder of the barricades aroused the British lion, it is equally true, that Parisian manners tinge the habits of the British nobility, and that Parisian infidelity, repaying its obligations to our earlier freethinkers, poisons the mind of the British mechanic. All Europe can supply proofs of a kindred influence: nor can there be a doubt that a moral renovation in Paris would be quickly felt at its antipodes. And yet this is the city, the impiety and vice of which rend the reflecting mind, and provoke the forbearance of the Eternal himself!

And whither shall we look for a remedy? Not, surely, to political changes. The dreams, both of democracy and despotism, during the last half century, have been unrealized. France has been morally the same under every changing government, or rather, every new system has added something to the vicious influence of its predecessor. The reigns of infidelity, of war, and of superstition, have served only to

aggravate human depravity. The river has passed through various scenery, but gathering pollution from every soil, its waves roll on, turbid and poisonous still. Nor can we anticipate a salutary change from the mere infliction of the divine judgments. If chastisement could have reformed, Paris would now have been a miracle of purity. Let the spot where once stood the insatiable guillotine, the public edifices still speckled with the bullets of July, the graves of the victims smitten by the relentless hand of the terrific cholera,—all testify. God has given the Parisians "blood to drink;" but they have "not repented, to give Him glory." But education, you say, will avail to arrest the moral plague. We appeal, in reply, to a most distressing but most instructive, fact. Those departments of France which are the best educated are, though less ferocious than the others, the most immoral; in them, cold-blooded villany and heartless profligacy have reached their acme. On this point, tables carefully constructed from official documents, leave no doubt. And as long as the common education of France consists in conveying the power of reading and writing, and then dismisses its disciples to roam amidst the seductive but perilous fields of popular literature, what other result can be expected? Injurious as are the effects of popery and ignorance, nothing is gained to morality by the substitution of education and infidelity.

We must, then, doubtless, turn for an antidote, to that gospel whose truths are destined to purify the world. No argument will be necessary to enforce this statement on Christian minds: they will only inquire, in what manner can these truths be most easily disseminated? We reply, under the present government of France, in any way that experience may suggest. You may, by ordering certain civil formalities, distribute tracts, sell Bibles, establish schools, or build chapels, in Paris. You may do, British Christians! all that is in your hearts,—all that is commanded by your Lord. And shall there be a deficiency in your plans, resolutions, or sacrifices? Contemplate the encouragements which excite you to improve the present moment. And without dwelling on that political toleration of all sects which forms the grand facility for immediate effort in the metropolis of France, and the readiness of the existing ministry to favour the dissemination of scriptural information, consider those indirect advantages which arise from the present diffusion of education, and which will result from the recent law of primary instruction. We have admitted, that the power of reading bad books may render an educated man worse than an ignorant one. But then, the educated man possesses the power of reading good books. And this capacity is cherished by a very large proportion of the inhabitants of Paris. Paris, in fact, is a city of readers. The universal interest taken in politics makes the lowest classes anxious to attain the power of perusing the journals; and, as you pass through the streets, you may observe, not only these, but other publications in the hands of the porters, the water-carriers, and the fruit-women. You have not, then, in Paris, as in a savage land, to create a written and a printed language, and to convey to barbarians the power of perusing it; but civilization and mental culture have already prepared machinery for the use of Christianity. The readers of Voltaire, if English Christians are not deficient in their duty, will become readers of the Bible.

The existence of the *French* Catholic, in distinction from the *Roman* Catholic church, is another encouraging fact. It will be remembered that, at the time of the late revolution, a considerable number of priests separated from the dominant religion of France. Experience has proved that the great mass of these were influenced solely by political feelings. The schism, however, exists. Two churches of the first secession are found in Paris, in which the dogmas of Socinianism are promulgated under the garb of popery. Another church, consisting of seceders from these original separatists, has arisen, professing to hold the orthodox creed of the Romish church, and yet to maintain its religious emancipation from episcopal and papal interference. Whether much genuine piety exists among this class, the writer is not prepared to state. An inspection of their profession of faith, and a passing glance at their worship, would, perhaps, justify the conclusion, that political, rather than religious feelings, are the inspiration of the sect. They profess to take, as the basis of their doctrine, this maxim: "The voice of the people is the voice of God." On this base, sufficiently unstable for a religious system, they erect a superstructure which comprises among its materials, the equality of the clergy, the ordination of priests by priests, the election of curates by their parishioners, the use of the French language in worship, the adoption of liberal political principles by the clerical order, the abolition of excommunication and ecclesiastical censures, the *option* of auricular confession, perfect liberty as to fasts and abstinence, the marriage of priests, the support of ministers by voluntary contribution, simplicity in the service of God, and the reformation of the liturgy. Their discourses, which were attended by an assembly of some hundreds at the time of the writer's observation, bore the following designations in the placard which announced the order of the services:—"Against the infallibility of the popes and bishops

assembled in council"—"Against the divine right of kings"—"For the marriage of priests"—and "The funeral oration of Napoleon the Second." These specimens of the creed, and of the nature of the ministrations of the French Catholic church confirm the idea, that a desire among a portion of the priests to accommodate themselves to the popular movements of the day, rather than an anxiety for the purity of religion, has been the mainspring of this attempted reformation. At the same time, every thinking Protestant will hail with satisfaction the existence of a schism which excites thought, by severing religion from a servile dependance on Romish supremacy, and, by its assaults on papal usurpations, attracts to religious subjects the attention of a considerable number of the Parisian population; a population, be it remembered, containing many individuals restless and dissatisfied for want of a settled creed, and, consequently disposed to investigate every system which professes to supply the deficiency. We may, therefore, certainly expect, that this French church, if it does not disseminate many vital truths, will, at least, eradicate some established errors: though it may not impel the chariot of our approaching Lord, it will assuredly prepare his way.

But we cannot merely speak of a population capable of reading, and partially excited to religious thought, but of a city in which the machinery of evangelical truth is in action. The gospel is faithfully preached in Paris at the six stations already mentioned, by ministers not salaried by the state; some of these congregations steadily increase; one church, of consistent Christians, at least, exists; a few in the higher ranks of society adorn and diffuse the truth; upwards of 700 children, independent of the schools attached to the established Protestant churches, receive daily instruction based on Christian principles; tracts are widely distributed; Bibles and Testaments are publicly sold; religious periodicals are published; and thus vital christianity circulates even through the corrupted mass of Parisian society. The difficulties of a commencement are vanquished; it remains with you, Christians of Britain! instrumentally, to say, whether the sequel shall be languishing or vigorous; whether the church of Christ in France shall remain "a little flock," or shall burst forth on astonished and intimidated Europe, "clear as the sun, fair as the moon, and terrible as an army with banners."

Donations, appropriated to the diffusion of the gospel in Paris, presented to the Bible, Tract, School, or Continental Societies—donations springing from love to Christ, and accompanied by fervent prayer for divine influence—will render you, privileged Englishmen! important auxiliaries in this benevolent warfare. Oh! withhold not aid which involves so slight a sacrifice! Stifle not the present dictates of concience with those objections which an ingenious, but enslaved, judgment will most readily minister to a covetous heart." Do not recal the events of national warfare now passed, as some professors of religion do, to check the stream of Christian charity. Suppose that French politics did ruin your trade, or that French steel did destroy your friend, take now a Christian's revenge. Circulate in Paris a thousand Testaments, or ten thousand tracts; establish a school or build a chapel there: in a word, "Love your enemies." Do not say, France is a wealthy nation; let it provide for its own spiritual wants. What avails wealth without the disposition to employ it? Can you expect that Roman Catholics and Deists will devote their property to destroy Popery and infidelity? Was Judea, whence the early missionaries of the Christian faith proceeded, richer than Greece and Italy which they evangelized? Nor object, that the French are volatile, and that you cannot calculate on their steady adherence to any system either of politics or of religion. Are they more volatile than the Athenians to whom Paul preached? Or, shall the fickleness of human hearts be too mighty for the omnipotent grace of God? Yea, does not France, at this hour, produce stable and devoted believers? Nor let the solemn fact that pure Christianity once existed in French churches, and that they have lost its spirit, by awful declension, discourage, as useless, your exertions. Have backsliding churches, then, never been revived? Ask the history of the British Establishment, and of British Dissenters, during the last century. Or, are *you* authorized to limit the command which enjoins the publication of the gospel to "every creature?" Indeed, the numerous conversions in France which, at this moment, are reaching human knowledge, fully commensurate with the extent of the means employed, repel the suggestion. It is not for us to maintain that exertion is useless, when the spirit of God, by living arguments, is refuting the sentiment. Nor permit even your concern for the heathen world, well-founded as that solicitude is, entirely to divert your attention from your anti-Christian neighbours. If you say, the moral destitution of some countries is greater than that of France, we grant it. There are lands in which, as far as men can discern, a single Christian exists not; and France numbers as we believe, its thousands. But is it scriptural totally to neglect our neighbours in order to benefit strangers? Did not the precept which directed the

promulgation of the gospel to "all nations," enjoin its commencement "at Jerusalem?" And did not the apostles, in the spirit of this command, evangelize Samaria, and Antioch, and Cyprus, and Asia Minor, before they passed into Europe? Nor can you more surely benefit heathen lands than by attempting to christianise France. The enthusiasm of the French character, directed by religion, will undoubtedly prompt to missionary enterprise. You already see the first fruits of the incipient revival of French religion: a missionary institution exists in Paris, and three French missionaries are at this moment employed in Southern Africa.

If, then, these replies are satisfactory, and if the whole statement which has been now, without exaggeration, submitted to you, is deeply affecting, delay not, Christians of England! to respond, by wrestling supplication, and by generous contribution, promptly to the appeal. Oh! defer not, lest the storm of war, whose thunders are now muttering in the distance, should sweep across the Continent, and drown in its fury "the still small voice" of the peaceful truth. Defer not; lest death, whose unsparing dart smites annually, within the boundaries of France, a million victims, should hurry beyond the reach of human compassion the objects of your sympathy. Defer not; lest your Lord should come, suddenly, to demand the surrender of your stewardship, and you be "ashamed before Him at his coming."

E. C. T.

View of Public Affairs.

EUROPE.

Several arrivals from Europe have reached the United States within the last month —The latest advices are from London, of the 27th of January, from Madrid of the 17th, and from Paris of the 29th, of the same month.

BRITAIN.—It appears that the Dissenters in England, are making strong remonstrances to the British ministry, in reference to the political disabilities of various kinds to which they have long been subject; and it is stated that the ministry have intimated to them, that they may expect relief, to every extent that will not interfere with sustaining the established church. A case of considerable importance, says a London paper, has recently been decided by the Vice Chancellor. It was whether a certain charity, founded by Lady Hewley more than two hundred years ago, had not been diverted from its proper channel. The testator directed the funds bequeathed should be for the maintenance of certain "poor and godly persons of Christ's holy church." These funds had a long time been under the control of the Unitarians. After a long argument, the Vice Chancellor has decided that the Unitarians are not Christians, and consequently not entitled to the charity. The case involves property to the amount of £200,000 sterling. We have seen a detailed account of this most extraordinary trial. It appears that the decision of the Vice Chancellor did not directly assert that the Unitarians were in no sense Christians; but that they were not *such Christians* as those to whom the money which they unlawfully held, had been left as a legacy by Lady Hewley—An unusual storm of wind and rain was experienced at Liverpool, and along the adjacent coast, on the 31st of December, which drove all the ships from their moorings, and their fate was not known at the date of the last accounts. Five American packet ships had gone to sea two or three days previously—In Ireland, disturbances still existed; but less violent and sanguinary than they were a year ago. There was much speculation in England, in regard to the warlike preparations which were being made in that country, in concert with France. Some supposed that their object was to intimidate Russia, and prevent her grasping the territory of the Turk; but one of the most recent accounts states, that Russia had made explanations and declarations relative to Turkey, that were entirely satisfactory both to Britain and France—The object of the warlike preparations was not publicly known. The British parliament was to meet on the 4th of February.

FRANCE.—The French Chambers assembled on the 23d of December, ult. There was a numerous attendance both of Peers and Deputies; of the former about one hundred, and of the latter three hundred. M. Dupin was re-elected President of the Chamber of Deputies; the votes for him were 220, and for General La Fayette, 39. At twenty-five minutes past one o'clock, says a Paris paper, the king, accompanied by the Duke of Orleans, Nemours, and the Prince de Joinville, entered the Chamber, and took his seat on the royal estrade, amidst repeated cries of *Vive le Roy!* When these had ceased, the king read his speech in a firm and distinct voice. Of this speech, we

shall not give a full analysis. Its leading object manifestly is, to give a very favourable view of the state of France, as the result of the measures pursued by the government; and to secure a perseverance for the future, in the course which was adopted by the predecessors of the present members of the Chambers. But, although the speech begins with the declaration, that "France has continued in undisturbed tranquillity since the last session, and the enjoyment of the blessings of peace and order," it contains plain indications that there are parties and projects prevalent in France, which have already given trouble to the government, and which are the source of anxiety for the future. On this subject the king holds the following language—"An increasing vigilance is still necessary; insensate passions and culpable manœuvres are at work, to undermine the foundations of social order. We will oppose to them your loyal concurrence, the firmness of the magistrates, the activity of the administration, the courage and patriotism of the national guard and the army, the wisdom of the nation, enlightened as to the danger of those illusions, which those who attack liberty, in pretending to defend it, still seek to propagate—and we will ensure the triumph of constitutional order, and our progress in civilization. It is thus, gentlemen, that we shall at length put an end to revolutions, and accomplish the wishes of France. I thank her for the tokens of confidence and affection with which she has surrounded me. I received them with emotion in such of the provinces as I have been able to visit; and I render thanks to Providence for the blessings which our country already enjoys, and for those of which the future holds out a promise." Several subjects of legislation are proposed. The death of the King of Spain is noticed, and information is given that the successors of the Queen Regent, and her daughter, had been recognised. Concert and a state of amity with Great Britain, are particularly mentioned; and the Chambers are informed that the relations of peace are maintained with all other powers, and that the assurance of its continuance has been received. The renewal of diplomatic relations with Portugal, under the sovereignty of Donna Maria, is also announced; and the continuance of the military establishments, without diminution, is declared to be demanded, by the state both of the Spanish peninsula, and the Ottoman empire. It appears that the House of Peers responded, speedily and cordially, to the speech of the king; but in the Chamber of Deputies, there was a warm altercation on the answer which should be made to the speech, and the debate was not terminated at the date of the last accounts. We have remarked in our article of Religious Intelligence, which we hope will receive an attentive perusal, what all the information recently received from France, goes to confirm; that a settled state of this interesting country, in its political concerns, cannot exist, without a change for the better in its moral condition—It appears that the Duke of Orleans intends to visit, and to spend the greater part of the present year, in the United States—His arrival will probably be announced in the present or coming month.

Spain.—Till the last arrival, the Carlists, or opposers of the present regency of Spain, were represented as gaining advantages, and becoming very numerous and formidable, in the northern provinces of the kingdom; and that the Queen Regent had rather frowned on a communication made to her of the embodying of a large army of Constitutionalists under a general of the name of Llander, in the province of Catalonia. But accounts direct from Madrid, of so recent a date as the 17th of January, bring the following interesting intelligence. On the 16th January, a most daring and deep-rooted conspiracy of the Carlist party was discovered. The plan was to destroy the Queen Regent, her two daughters, the Infant, Don Francis, his wife, and all his children—in fact, to destroy all the royal family. Many of the most distinguished persons, of all ranks, had been arrested and thrown into prison. The Liberals became so indignant at the conduct of the Premier, Zea Bermudez, and his fellow ministers—by whose negligence the conspiracy had been so near being accomplished—that they repaired to the house of Zea Bermudez, on the night of the 16th, for the purpose of destroying him; but being unable to find him, they vented their rage by destroying his furniture and valuables. The excitement was so great that the Queen Regent changed her government at once, by removing all her ministers except Zarco Del Valle, of the War Department. Martinez de la Rosa, is appointed Premier, in the place of Zea Bermudez: Gareli is called to the Department of Justice; Vasquez Fiqueroa, Minister of the Marine; and Aranalde, to the Finance Department. Nearly all the Captains-general of the various Provinces, have addressed the most energetic representations to the Queen, requiring a representative government, and demanding the immediate assembling of the Cortes. A new state of things had taken place; the Liberals were again in power; and exiles from foreign countries, were returning to the land of their nativity.—The Pope and the King of Naples, still continue to refuse to recognise the Infant, Donna Isabella, as the lawful sovereign of Spain. They doubtless still hope to see their friend, Don Carlos, on the throne of this kingdom.

PORTUGAL.—The cause of Don Miguel in Portugal, is waning. His whole force is said not to exceed 6,000 men. He, however, still occupies several fortresses, which will require a far larger number of troops to subdue them, than those by which they are garrisoned; and troops, it appears, do not abound under the direction of Don Pedro. A frigate of 48 guns, from Goa, in the East Indies, with a rich cargo and £20,000 sterling in cash, intended for Don Miguel, lately came into the port of Lisbon, uninformed of the surrender of the place to Don Pedro. The frigate was allowed to pursue her course, till she was completely under the command of the forts, and was then apprized of her situation. No resistance was made, and the next day the flag of Donna Maria was hoisted, in place of that under which the ship had come into *port*.

Since writing the above, an arrival from Havre, which was left on the 30th January, brings information, "that intelligence had been received in England, of an important advantage gained by the troops of Don Pedro, over those of Don Miguel."

GREECE, TURKEY in Europe, AUSTRIA, PRUSSIA, HOLLAND, BELGIUM, DENMARK, SWEDEN.—We have noticed nothing in the public papers, for the last month, relative to political changes or occurrences in any of these States, of such importance as to claim a place in our brief chronicle. There has, however, been an occurrence in Germany, relative to an individual, which we think we ought to notice. In our number for September last, we inserted, from the Eclectic Review, an extended article, relative to a most extraordinary youth, by the name of CASPAR HAUSER. It was mentioned in that article, that after he was taken from the prison, or rather hole, in which he had been immured from infancy, and with a manifest intention to make that infancy perpetual, an attempt had been made to assassinate him. The attempt at that time was unsuccessful; but recent information has been received, that he has at length been made the victim of the assassin's poniard. The motive of this horrible deed is not known. We have seen a conjecture, that poor Caspar was probably the illegitimate son of some ecclesiastic, who was fearful that if he lived, the knowledge of his patronage would bring disgrace, and perhaps degradation, on his father. What probability there is in this conjecture, we are unable to decide—He was induced to meet a stranger in a retired place, and received two wounds from a dagger, of which he died the following day. The murderer escaped, and had not been discovered at the date of the last accounts.

RUSSIA.—The south of Russia is suffering by famine. Whole villages, near Odessa, had been deserted for want of food.

ASIA.

A famine is raging with great severity at Cashmere, in the hither India. The accounts of the number who have perished by real starvation, are shocking in the extreme. In the mean time, upwards of 50,000 have died in six weeks, of the Cholera, in the city of Lucknow. Oude, Cawnpoor, and Banda, are the regions or places most afflicted.

AFRICA.

The Pacha of Egypt is stated to be taking every precaution for meeting the dearth, and other disastrous consequences, expected to follow from the failure of the overflowing of the Nile. Although his armies were completely victorious over those of the Grand Seignor, he has recently paid an enormous sum, as a tribute to his nominal master.

AMERICA.

The republic of Peru, it appears, is suffering under another revolution; and in the contiguous country and city of Guayaquil, a counter-revolution, instigated and conducted by General Mina, is reported to have taken place in November last. Alas! When will revolutions cease among our Southern neighbours! Our prayer is, that they may there come to an end, and not invade our own endangered country—of which we have nothing to add to what we stated in our last number.